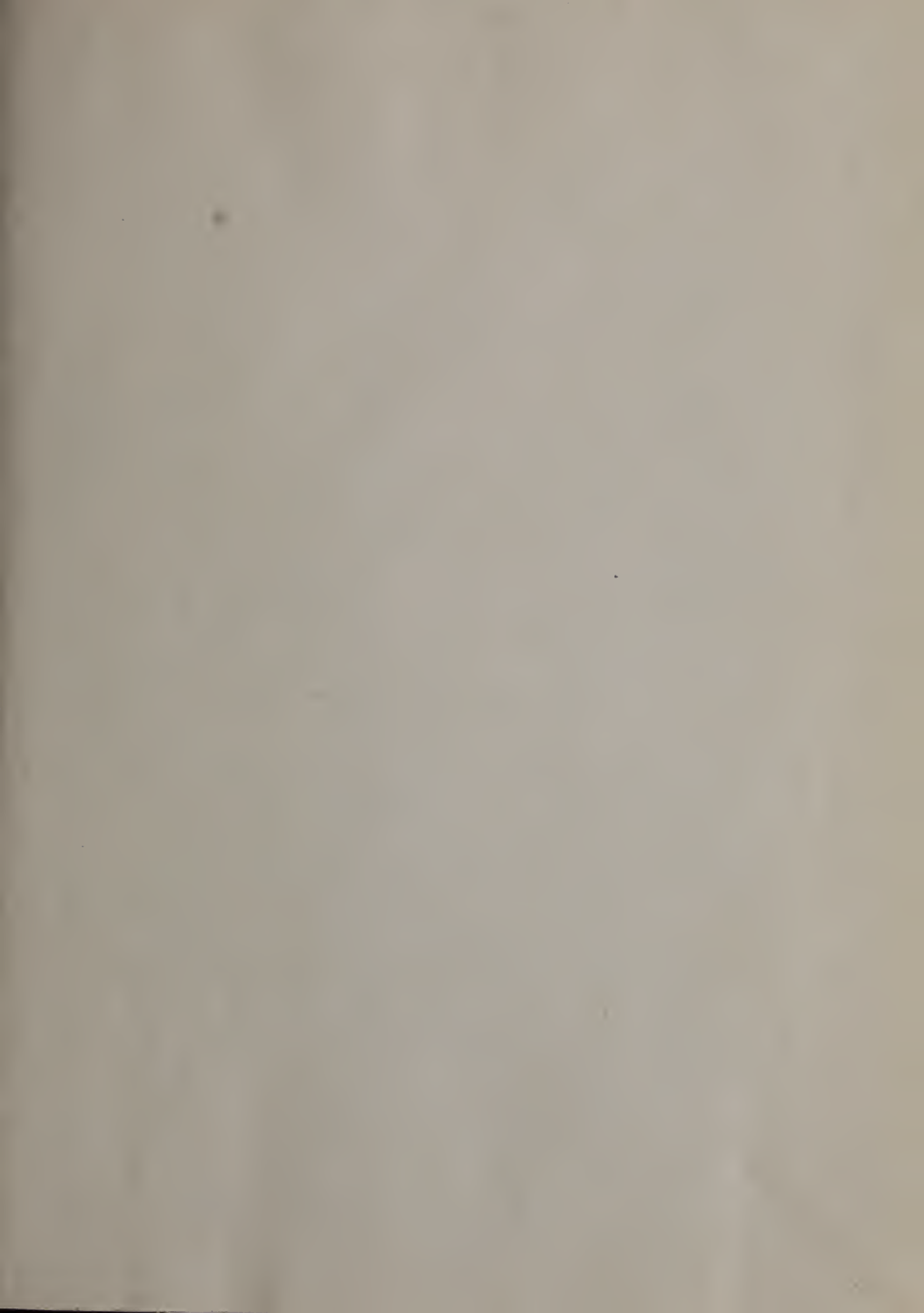



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# Life and Light for Woman.

Vol. XXVIII.

SEPTEMBER, 1898.

No. 9.



MRS. ALBERT BOWKER.

[Taken on her golden wedding day, seventy-eight years of age ]

(See page 412.)

## WEST CENTRAL AFRICA.

## THE MISSION IN WEST CENTRAL AFRICA.

BY MISS LUCY M. FAY.

THE pioneers of the West Central African Mission of the American Board were Rev. Walter W. Bagster, Rev. William H. Sanders, and Mr. Samuel T. Miller. They landed at Benguella in November, 1880, and three months later they established the first station at Bailundu, one hundred and ninety miles from the seacoast, their intention to push further inland being thwarted by native resistance. The following year their ranks were depleted by the loss of the sainted Bagster, whose life forces were drained by the intensity of his brief service, his faith shining like a star, whose tender, inspiring radiance falls upon the work he loved even to this hour.

This region, where the few entering wedges of missionary effort have been placed, is nominally under the control of Portugal, whose trading posts dot the coast, and connect by caravan with the interior. The natives dwell in numberless small villages under the rule of petty kings, and have no definite religion apart from the superstitions of their race; and to many of these villages we of the Woman's Board are linked by the presence there of our own missionaries,—our substitutes in the field. Patient workers they are, who are putting forth every effort for uplifting the degraded beings among whom they have chosen to dwell, while over and over again they repeat to them the "wonderful words of life." There is no romance in the self-sacrificing lives these missionaries are leading, amid discouragements that we cannot appreciate, and with surroundings more depressing than we can know, while they strive to win souls that are weighted down by such an inheritance of evil that even the pure, penetrating light of the gospel is often for a long time absorbed by the blackness of darkness upon which it falls.

Trusting in the promises of God these faithful ones work on, and sometimes their assurance is verified, and lives are completely changed by the manifest power of God, from the stupid apathy of heathenism to the new life in Christ Jesus. With childlike simplicity of faith these "little ones" go forth, with the light of heaven on their dusky faces, to tell "the words" to all whom they can reach, our missionaries joyfully guiding their uncertain footsteps in the way of life and service.

During the early days of the mission the number of workers was at different times increased, and in 1884 three of this devoted band went seventy miles farther inland to open a station at Kamundongo; but soon after their arrival the missionaries were suddenly expelled from the whole field by the

natives, with such enmity that they were compelled to flee for their lives, leaving all their possessions. Like the Red Sea before the Israelites these waves of opposition seemed, for nearly two years, to be a hopeless obstacle; when, lo! the sea rolled away, and pathways were opened once more, which were entered with fresh enthusiasm after the bitter trial. The Portuguese authorities condemned the expulsion, which had been instigated by jealous traders, and the native kings were influenced to give their confidence anew to the mission.

During this season of enforced cessation from active work, Rev. William E. Fay, of Kamundongo, came to the United States, and in calm assurance of faith that the check sustained by the mission was but temporary, though the outlook seemed so hopeless, he gave supervision to the printing of an Umbundu grammar and vocabulary which had been laboriously prepared by the mission.

Surely this faith was akin to that of the prophet Jeremiah when, within prison walls, and on the eve of Judah's captivity, he delivered to Baruch, for careful preservation, the evidence of purchase, that his title might be clear to the field at Anathoth, and in that hour of darkness uttered the prayer, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee."

Returning to Africa in 1886, Mr. Fay was accompanied by his wife, Mrs. Annie M. Fay, who was adopted by the Woman's Board. Mrs. Fay has shown peculiar power in winning the confidence of native women, and she has accomplished much in evangelistic lines and in school work, though several children have come to demand from her a mother's thought and care. At one time when there had been fighting between the Portuguese and the natives we found Mrs. Fay seeking a crowd of fugitive women, who had been driven from their village, and were huddled together in the woods with such possessions as they could save around them, and with wailing children in their arms. Thinking all white people were alike responsible for their sufferings, they shook their fingers at her with hatred; but, with gentle patience, Mrs. Fay persisted in expressing her sympathy, saying, "I have little children, too, and I am so sorry for you," until love conquered, and one of the women exclaimed, "She has a heart of mercy, and weeps with us." Then they accepted her offer to give them shelter, and for days the mission house, as a letter tells us, was "filled to overflowing with palm oil, rubber, cloth, pots, chickens, and also baskets, boxes, and hampers filled with small possessions, while women, children, and crying babies were packed on porches." We find Mrs. Fay teaching in the schools,—

gathering a crowd of children for kindergarten instruction,—translating songs into the expanding Umbundu language, cutting out clothes for the people, helping her husband in village work, and in numberless other ways assisting in missionary labors.



GIRLS AT BAILUNDU IN 1886.

The Fays have recently been transferred to Bailundu, and soon another emissary of our Board will be welcomed at Kamundongo,—Miss Sarah Stimpson, who sailed in June for service in this field.



Chisamba, thirty-six miles from Kamundongo, was chosen in 1888 to be the third station of this mission, and in a few years the place was hallowed through the death, by fever, of our dear Miss Clarke, after a brief ministry of love among that people whom she ardently longed to lead into the light.

Our Board sent out in 1893 Miss Helen J. Melville, and also Miss Amy Johnston, who soon became the wife of Rev. W. T. Currie, and has continued to render invaluable aid to the mission. Miss Melville was joined in 1895 by her sister, Miss Margaret W. Melville, and they are both zealous teachers in the schools, which are a marked feature of the work at this station. They write with enthusiasm of the pupils whom they are striving to lead in the way of life, and of the little ones in the kindergarten, to whom their hearts go out most lovingly as they teach them to string colored papers and straws, or to build houses and fences with blocks, which have been ingeniously made from match boxes covered with paper; and they rejoice to know that while the little fingers are busy the young hearts are drinking in, unconsciously, the sweet lessons taught by Him who said, "Suffer little children to come unto me." As the older girls sew patchwork and learn to make their simple clothes in the house of their teachers, they have the object lesson of Christian home life; and who can estimate the influence of those quiet hours, so in contrast to the degradation of their heathen homes, when they listen to stories as they sew, or when they sing together with manifest delight the merry little songs which have been prepared for them? Will the sacred hush of prayer-time be forgotten by these girls, or the music of their hymns ever cease to make rhythm in their hearts?

On breezy heights, about forty miles from other centers of activity, the station of Sakanjimba was located in 1893, and there, ministering to soul and body, we find Dr. Rose A. Bower, whom we adopted in 1894, and who was transferred to this place from Bailundu, where she had rendered a varied service for three years. The doctor gives graphic pictures of her many-sided employments, and of her surroundings. Of a visit to a village she writes: "All the people give a pleasant greeting as we look in the door, but the house is generally so small, and is so filled with pots, baskets, women, children, dogs, chickens, pigs, and various other things, to say nothing of a fire of sticks near the door which sends out such a smoke that one can often scarcely see inside, that we generally stand outside and look in, but we are seldom invited to enter. We ask all to come to the service on Sunday, and invite the children to attend school, and all say, 'It is good; we will come;' but they rarely fulfill this promise,—indeed, they do not intend to when they answer, but say what they think will please us. Their

very life is made up of deceit, lying, treachery, and all sorts of evil practices." While she gives this dark outlook, Dr. Bower reminds us that "the mission has only been here four years, so we are but beginning to sow the seed. . . . Our hope is from the children, and we must wait years for them to learn and be ready to be examples before their own people." Parents often dissuade their children from going to school, where they receive gifts of simple articles which they are taught to make, saying, "If you sew the cloth, when you get it done you will die." Alluding to the superstition of the people and their dread of death, Dr. Bower writes: "They have a spirit of the air which they call Sambulu, and if they see a little dust or grass whirled around by the wind, they hastily step aside, so it will pass by and not strike them."

Yet our workers need not despair. The older stations were built up amid just such ignorance and sin, yet we have contrasting pictures like the following, from Mrs. Currie's account of the Christmas service at Chisamba: "It was a glad sight to see such a crowd of black faces, in almost breathless attitudes, listening to the old, old story of how God so loved the world. . . . The young people—but by no suggestion of ours—had a prayer-meeting about half-past five o'clock that morning to implore a blessing upon the services of the day."

It is apparent that this article presents more especially glimpses of the work our missionaries of the Woman's Board are doing, but it must not be forgotten that this work is dependent upon the broader sweep of effort and achievement which the American Board is making historic in West Central Africa.

We have not touched upon the training of native evangelists and preachers,—have only hinted at the formation and enrichment of a written language that it may become available for expressing the great thoughts of the gospel. We have not dwelt upon the persistent fight against intemperance, polygamy, and the cruel practices of witchcraft, neither have we told how they resisted the passion of the people for the wild orgies of their corrupt dances, which are so degrading. The wise and politic dealings of the mission with native rulers and with the Portuguese have not been portrayed, nor have we traced the footsteps of native converts who, under the direction of the missionaries, go out, with the support of many prayers, to cross the country with caravans, that they may speak "the good words" to those traveling with them and to the villagers on the way, whose ears have never listened to the tidings of salvation. We have not pictured the missionary wives in their ceaseless round of household cares, nor have we tried to number the uncounted acts of service they are constantly rendering to the cause.

Many other phases there are of the work, and only the hundred hands of Briareus, of classic story, can illustrate the many-sided, far-reaching activities of the mission, setting in motion uplifting influences which can be measured only from the heights of heaven

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## CHARACTER SKETCHES.

BY MRS. E. D. WOODSIDE.

“You are not going back to that dreadful country again, Mrs. Woodside?” said a lady friend in conversation the other day.

“Do you mean Africa? And why is it so dreadful?” I asked.

“Oh, because the missionaries are being massacred there! The people are so fierce and barbarous I should think you would feel in constant fear of your lives.”

“I presume you refer to the mission in Northwest Africa,” said I. “It is true that was a frightful massacre, if reports are correct, and our sister mission has lost heavily. The cause, I believe, is traced to the hut tax imposed by some British authorities in that locality. I am not acquainted with the situation, but I am inclined to believe that it was, in this case, as it is generally, that when missionaries lose their lives by the hand of the natives, the cause is due to the influence of certain white men from civilized countries who are there for political or mercenary purposes, who bleed the country and inflict upon the people a cruel and unjust treatment, until they become incited to revolt and rebellion. And to them, when enraged, a white man is a white man, no matter of what nationality or from what motive they are there, although in their calmer moments and better judgment they do recognize a great difference between the missionary and the trader. The readers of the *LIFE AND LIGHT* will recall the experience of our own mission in this respect, when in '84 the missionaries were expelled from Bailundu and Bihé at the instigation of a Portuguese trader. And again in '90, the time of war between the Portuguese and natives, while the missionaries, though not involved, were in danger of the loss of property, and to some extent of their lives. Ordinarily, living in that country, we do not feel the least fear of the people, and the only apprehension of danger is at times when extraneous influence is brought to bear either directly or indirectly upon us or our work. It is a question often asked us since our return, ‘Aren’t you afraid of those people?’ This invariably reminds me of a conversation with a Scotch lady who was at one time a member of a neighboring English mission in Bihé, who said she shocked her conservative

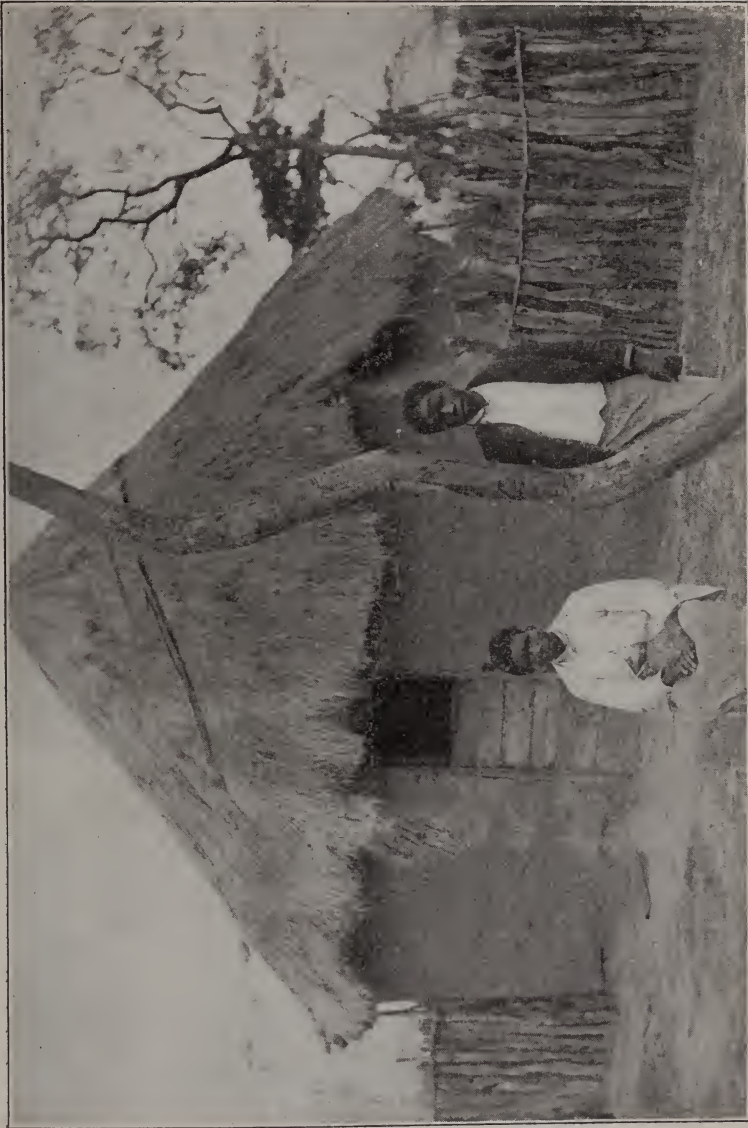
sisters of Scotland, who, commenting upon her fearlessness in traveling alone in Africa, told them that she would rather intrust herself to the care of ten black men of Africa than to one white man that she did not know."

To those ladies this statement was almost incredible; but to those who have lived and traveled in Africa it is fully appreciated. It has been a matter of great surprise to our friends here when we have told them that our two eldest daughters, aged twelve and nine, have made the journey from Bailundu to Sakanjimba, a distance of sixty miles, alone with natives, in special charge of two trusty mission lads; and we felt less anxiety than we would to send them alone at night from one end of this city to the other.



A TRAVELER'S HUT.

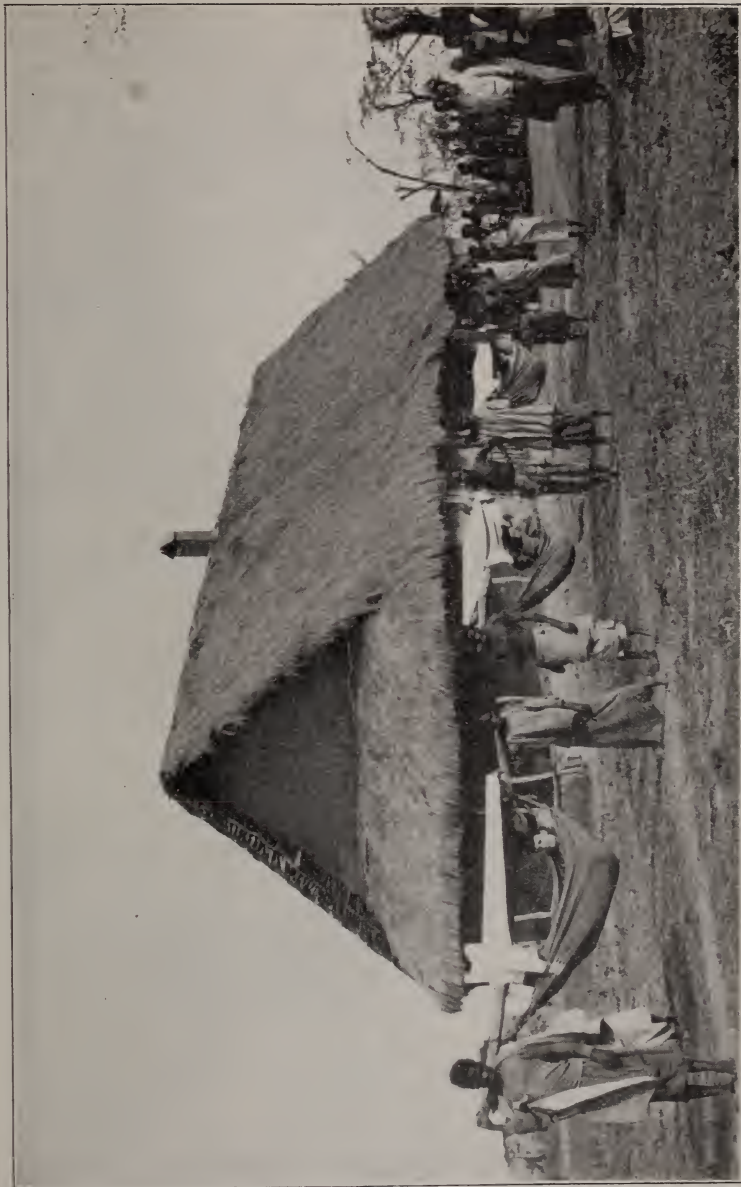
The native carriers manifest a certain pride in carrying a white lady or child, and delivering them safely at their destination. It is not uncommon for the young ladies of our mission to travel alone. . . . In traveling from one station to another requiring only two or three nights on the way, we do not usually carry a tent, but occupy a traveler's hut in one of the camps that are found at intervals along every caravan route. This picture gives a very good illustration of one feature of African travel. The native custom in occupying these huts is to construct two or three narrow beds of sticks and grass by the side of a fire in the center, which is invariably kept burning all night.



HOUSE OCCUPIED BY MR. AND MRS. LEE.

They carry out little clothing with them. Usually the garment that clothes them by day is the covering at night. A reed mat is carried along, upon which to lie. When we occupy a hut of this kind we have it cleaned out of all grass, sticks, and ashes, and fresh grass in abundance spread over the ground; upon this we place our cot beds, and find a cool, comfortable shelter from the heat of the sun by day, and safe from rain and dew by night. The accompanying illustration represents a typical traveler's hut. It was built by an old man of considerable wealth from a neighboring district, who came to the Kamundongo station to receive medical aid from Dr. Wellman. He refused, through superstitious fears, to occupy the house that the doctor offered him, but preferred to live in this little hut which his own servants built for him, and which he occupied for a month or more while under the doctor's care. Banana stalks form the back of this picture, and the young man sitting in front of the hut is one who is also under the doctor's care. He is suffering from an incurable ulcer, which is liable to result in blood poisoning. He was at the time I visited that station the doctor's chief gardener, and worked to the degree his strength would allow. His wife had left him because of his inability to travel like other men, and his mother, upon hearing from the doctor that the disease was incurable, remarked in his presence that he might as well die, and the sooner the better. She forthwith deserted him, leaving him entirely to the care of the station. He became to the doctor and his wife a grateful, devoted servant, showing in every way possible his gratitude and appreciation for their kindness to him. And it was but natural that there sprang up a mutual attachment between them.

The next illustration shows the first house in the Sakanjimba station. Mr. and Mrs. Lee occupied this house together with a tent, until a larger temporary house could be constructed. It is an ordinary native house, and was afterwards occupied by two of the Christian lads. At the time this house was being thatched the grass ran short, and the people were not disposed to gather more except for exorbitant price. It was at the beginning of the rainy season. The rains were somewhat tardy that season, and the people conceived the idea that the "white man" was keeping off the rain, because he had no roof over his house. They forthwith fell to work gathering grass, delivering it at the station, and were willing to take any price Mr. Lee offered. They even told him that he could have it for nothing. When the house was completed some of the old men came to Mr. Lee and said, "Now, Nana, you have a roof on your house, won't you let the rains come?" They have among themselves rain doctors, who profess to be able to make rain or keep it away at will, and they think the white man ought to be able to do as much as they.



STARTING FOR CHISAMBA.

Our mode of travel has, I think, been described at different times in LIFE AND LIGHT. I will give a photograph, which will give a still better idea of it. The travelers are Mrs. Currie and the Misses Melville, leaving our station for their home in Chisamba. The market scene in the background is one of almost daily occurrence. Women have brought of their field produce, consisting of corn, beans, sweet potatoes, squash, etc., to exchange for cloth, which is our medium of exchange.

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## TURKEY.

### REPORT OF THE FEMALE DEPARTMENT OF EUPHRATES COLLEGE.

BY MARY L. DANIELS.

“The Lord is my strength. . . . My heart trusteth in him and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.”

OUR hearts do greatly rejoice for the help and guidance of the Lord during this past year. In many ways it has been one of our most successful years.

#### BUILDING.

We again hired the community house for the college and boarding department. Although the girls are obliged to sit on the floor during study and recitation hours, they say, “We are happy, because we are eager to learn.” The rooms that are used by the college girls become, later in the day, the sitting, dining, and sleeping rooms of the boarders. The preparatory school has been carried on, as last year, in the rooms which were roofed in after the fire. This year we hired a small house in the city for the intermediate department. We have used the schoolhouse of the Gregorians for the primary children. Last summer they added a recitation room, and rented the whole to us for a moderate sum. The first year after the massacre they gave the use of the building free of charge. A small room of our own was repaired for the kindergarten. A beautiful large house was hired for the boys’ kindergarten. Although the schools under our care are scattered, and in seven buildings, we have been more comfortable than last year. We are hoping and praying that a year hence our new school building may be well under way.

#### TEACHERS.

The corps of workers consists of thirteen native, seven assistant (under-graduates), two American teachers, and two matrons. Miss Seymour has kindly consented to assist us this year, and has taught several classes. Miss Bush offers to help us during Miss Barnum’s absence for annual meeting.



We greatly need additional help from the home land. The responsibility is heavy and the workers are few.

We praise the Lord for the enthusiastic work of the teachers. They have given themselves and their time wholly to the school. Outside of school hours they have taken lessons in English Literature and Pedagogy. During Mr. Millard's visit many of them were greatly blessed. It is interesting to notice that of the sixty-six graduates of the female department, twenty-two are teaching in the Harpoot, Aintab, Marash, Hadjin, and Smyrna fields, twenty-two are in England or America, sixteen have married teachers or preachers, and four have gone "home."

#### PUPILS.

Four hundred and twenty-five girls have been enrolled; of these, two hundred and eighty-four are Gregorians. We have representatives, including the orphans, from fifty-three cities and towns. We have sixty-five teachers and girls in the home; consequently we are much crowded, but God has kept severe illness from us. The early part of the year quite a number of girls left school for America. The teachers have tried to introduce self-government, more or less, and have worked with individual girls. The order has been better, there has been little need of punishment, and we are very grateful. The testimony of the teachers in the lower school is that the orphans are the most obedient pupils that they have. This is a great encouragement, and gives us much hope for the future. Five girls expect to graduate in June. One will be married the same day, one hopes to go to America, and one has been "asked for." There is a demand for graduates to teach in many parts of the field. America and matrimony have taken away so many of our teachers and girls that we find difficulty in supplying the need in our own school.

#### STANDARD.

There has been an effort in all the schools to raise the standard and to decrease the number of classes. Beginning with the kindergarten we have large classes to be promoted from all the schools. Each class is better prepared than the corresponding class of previous years. A few years ago we revised the course of study, and we are now enjoying the fruit. More thorough work has been done by teachers and pupils than ever before. Just as soon as we have help from America we hope to introduce new studies into the college. As it is, we are planning to take extra work in English and Turkish.

#### HELP.

Money has been received for the board and tuition of poor pupils. We have felt that it would be a harm for the girls to receive help without doing

something in return ; therefore we have tried to give teaching or the preparation of kindergarten work to those boarders who have received aid. Mothers of poor day pupils have made stockings, cleaned wheat, or helped in putting down supplies. Half, at least, of board and tuition has been paid by the pupils themselves. The large number of orphans has greatly increased the amount of help needed. Since November we have furnished hot lunches to the poorest boys and girls. Thirty or thirty-five have daily come to the restaurant for a hot meal. It has been a real pleasure to watch their faces fill out, and to notice the improvement in the class room.

#### RELIGIOUS LIFE AND WORK.

From the very beginning of the year there has been a reaching out after a higher life on the part of teachers and scholars. When Mr. Millard reached us he found a prepared field. The Holy Spirit touched many hearts and the whole school was stirred as never before. Girls gave themselves to the Lord ; others returned to him ; others were led into a fuller consecration. A quiet work is still going on. Temptations are more easily overcome. There is a deeper love for God's Word. There is a growth in many hearts. Day by day girls are becoming more like Him. The work that has been going on in hearts and lives is our greatest cause for gratitude, and our hearts are full of praise and joy. Thirteen teachers and girls have united with the church, and others are thinking about confessing Him. Once a week, for half an hour, the regular work is laid aside, and volunteers from the college go to the lower schools and work for souls. Before leaving the college they always spend a few minutes in prayer that the Holy Spirit may guide and give the message.

#### BENEVOLENCE.

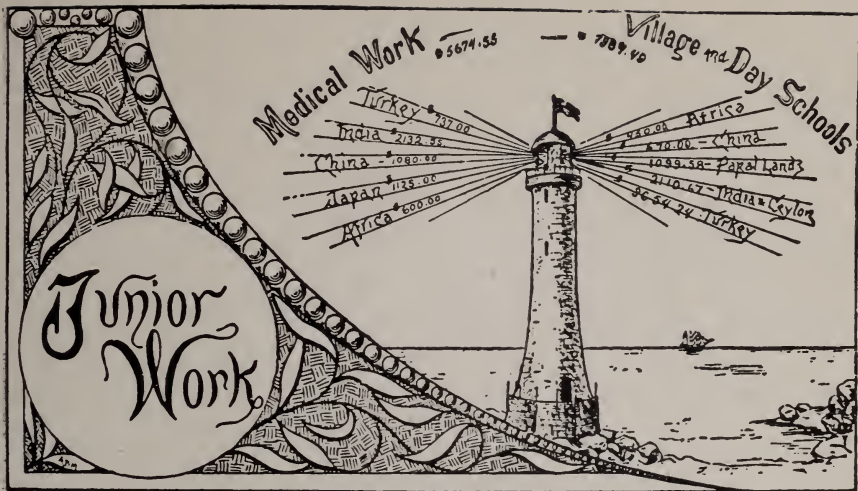
For years our girls have supported a girl in Inanda Seminary. This year we are sending four liras (\$17.60). The teachers are helping to support a pupil in our own school. At Christmas we had two services for giving. The pupils brought food and money for the poor. More than two and a half liras were given, besides quantities of food.

The year has not been all sunshine. There have been many hard, discouraging things, but God has made the hard places smooth. As we look back, and scene after scene comes up, our hearts are very full, and we say,

" So long thy power has blessed me, sure it still  
Will lead me on ! "

Will you not pray that our girls may be blessed, and become the channels of blessing to many, many souls?

HARPOOT, May 18, 1898.



## INDIA.

### MEDICAL WORK AT AHMEDNAGAR.

BY DR. JULIA BISSELL.

[From the Annual Report of the Mission.]

THE number of patients treated daily at the dispensary has varied greatly with the different conditions as to famine and plague. Fevers, bowel complaints, and all diseases due to improper food, multiplied and flourished while the famine lasted, and drove crowds of patients to the dispensary. They gave the faithful Bible woman large and interested audiences. She tried earnestly to point them to the One who alone could both send the rain and satisfy the heart-hunger. Many heard the truth from her for the first time, and some whose souls had never before known hunger or thirst were already eagerly asking to be baptized—"to be counted as God's people"—before the first rains fell. Many children have been put into mission schools. The number of patients registered as new cases during the year was 3,391, and they made 12,563 visits to the dispensary. In addition to these, from two to three thousand have been treated out of dispensary hours, of whom an accurate account could not be kept. Visits were made by myself to over sixty Hindu, Mohammedan, and Parsee homes in the city and out of it, and to a far larger number of Christian homes. The first assistant of our working staff has also been called upon freely for his services by both the Chris-

tian and non-Christian community. I have only regretted that several apparently urgent calls had to be refused because of pressure of work, or because the patients were at a great distance. Patients treated have paid during the year fees amounting to Rs. 728-11-0.

#### EFFECT OF THE FAMINE.

Appeals of the sick during the famine were piteous. They who, in ordinary times, might have stayed in the city for treatment in cases of serious illness, found themselves unable to do so unless support for the time was offered them. Great caution became necessary that this form of relief should not be abused. Once it was known that food as well as medicine was supplied to the sick, a hundred ailments sprang up in as many homes. Parents found themselves disabled for work through their own or their children's illness, until disease threatened to be at a premium! It was, however, perfectly true that the miserable, insufficient food—fruit, seeds, leaves, stones, bark and roots of trees, and worse materials that may not be mentioned—eaten as food, wrought havoc with their weakened bodies. On the other hand, people with long-standing, chronic complaints became willing to undergo any treatment for the sake of allaying the pangs of hunger. It was pitiful to see the attempts made by many to prove themselves worthy of relief at the hands of one who was known to espouse the cause of the sick. When ailments did not exist they could be manufactured for the occasion; and where is the doctor who can prove that a person is not suffering from rheumatic pains?

#### A RELIEF KITCHEN.

In July I decided to open a relief kitchen. Of the hundreds who came from a distance, asking food or seeking to be sent to relief works, many arrived, weak and exhausted, late at night. Their immediate need was a warm meal of wholesome food. In no condition to buy and cook for themselves, they were most grateful to receive the first regular meal that had greeted their eyes for days. In some cases food was thus supplied to individuals and families several days before they were able to continue their journey to the nearest relief works. Fresh bread from this kitchen was also distributed daily to between twenty-five and fifty children at our gates. They who were too weak for hearty food received warm gruel or milk. I shall not forget the look on one woman's face when I gave her starving child a cupful of milk. Immediately after drinking the milk the little one fell into a quiet sleep. "He's gone to sleep!" the mother exclaimed. "He hasn't slept for so long, he's been so hungry!" The relief kitchen was kept up for four months, and proved a useful feature of our relief work in Ahmednagar.

## A COMMITTEE OF CHRISTIANS FOR PLAGUE DUTY.

In November, when active measures against the plague were on foot, and a widespread panic was threatening, the Christian community planned a plague inspection committee of their own. Energy and enthusiasm was shown in this movement, and two committees, one of four and one of three members, were appointed to visit near and distant Christian homes, respectively. The objects of this committee were: (1) To give suggestions on cleanliness of the individual and of the home and surroundings to any who needed them; (2) to impress on them the connection of dirt with contagious diseases; (3) to quiet fears; and (4) to explain to them the meaning of anti-plague measures adopted in the city, their importance to the public health, and the reasons for complying cheerfully and promptly with them. The committee met twice a week to report on work done and obstacles met, and did excellent work.

## DEATHS OF CHRISTIANS.—SAKHUBAI AND OTHERS.

In spite of precaution, however, the Christian community has not been exempt from the disease. Six of our number so far have been attacked, of whom one has recovered and one other is convalescent. While writing these lines news has come from the plague hospital of the death of Sakhubai, who has for three years served faithfully as matron at the dispensary, and as nurse in time of sickness in many houses. In most Christian families in the Marathi Mission her name will be spoken with affection and gratitude, for timely aid rendered in sickness and perplexity. She had a passion for caring for the sick and weak, and was widely known in both the Christian and non-Christian community.

## DR. KARMARKAR'S REPORT.

Although my going to Baroda was an altogether unexpected step, yet on looking back upon a year of labor, with many thrilling and instructive experiences crowding into my memory, I earnestly thank God for his manifold guidance and help. The position of physician is a secular one, yet there was nothing in my office calculated to interfere with my freely speaking on spiritual matters, and showing an example of what a Christian life means. Almost without exception the homes of the people, from the smallest to the greatest, have been pleasantly thrown open to welcome me. But amid much that gladdens and cheers one, there is a deeper and predominant feeling of keen sorrow and concern for the thousands of women victims of the present system of Indian life, and realization of the imperative need of more penetrating and thorough Christian influence, to lighten the gloom of error and superstition which hangs like a cloud over the homes

of rich and poor alike. Provision has been made for a certain amount of education, but the effectiveness and the results that might be expected are largely crippled by the fact that in Baroda the purdah system is more rigidly enforced than in many other states. One night at twelve o'clock I was called to see a woman who had given birth to a child, and was suffering from high fever. Upon examination I found that there was no serious complication, and concluded that she would speedily recover. But the fever still remained, and the parents became still more frightened on account of the plague prevailing in the city. Upon further scrutiny I noticed that the people of the house had a large lamp burning night and day in the room, in addition to a couple of charcoal braziers. So I determined seriously to interfere with the existing sanitary arrangement of the sick chamber. I ordered the lamp to be removed; had the bed dragged from its dark corner to the vicinity of the window, substituting some warm clothing for charcoal fires. That very night there was a decided change for the better, and after a few days that patient was completely well. This occurred in an educated household, where custom compelled them to have dark rooms vitiated by charcoal fumes and other unsanitary measures, even to the detriment of their own kith and kin. Roughly, I have medically treated about 11,000 women and children, a large number of whom have shown signs of deep gratitude, which must inevitably tend to remove from their minds any pre-existing prejudice against Christian workers.

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## HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

BY BELLE B. MACKINTIRE.

"CAPTAINS OF TEN" is the name of our society. Each boy is a captain, and his ten fingers are his company of soldiers to be trained to obey his commands.

We are a church club, and as such, of course, a missionary society; yet our purpose in starting was not to "help the heathen," nor the missionary, nor even to "interest the boys in missions." In our minds it was purely to help our own boys, and make them feel that they have a place in the church. Next in our minds was the fact that boys must have something to do, so work must be planned for the ten fingers. But a boy wants a reason for his work, and in answering this want we carry out the second purpose of our club to teach the boy to work for others.

During the nine years of its life the club has had many changes in its plans and methods, but with its purpose always the same, it has held steadily and quietly to its work, and with the sympathy of the church from the be-

ginning, has earned the right to be considered a branch of our church work, —“ a member in particular.”

For three years we worked without any constitution; then came a very simple one, and now we are well organized, and our business meetings quite full and interesting.

It has been a study on the part of the leaders from the first, and I will merely give the result as it is to-day. We do not consider it perfected now; while it lives it must grow and change.

Our object, as stated in the constitution, is “ to promote a spirit of loyalty to Christ among the boys of the club, and to learn about and work for Christ’s kingdom.” Our motto is found in Proverbs xii. 24. Our watchword is “ loyalty.” Our entrance fee is twenty-five cents, our annual fee ten cents. When a boy is voted in (after being on probation a month), pays his fee, and signs the constitution, he is given a certificate of membership, and also our silver badge. We meet every Friday afternoon. The boys are divided for work into three squads. Boys from eight to ten years old have a simple course in paper sloyd, varied sometimes with sewing cards, weaving, or clay. Squad B boys whittle. A course is prepared which takes them about two years. Squad A boys, from twelve to fifteen years, begin carving simple geometric work. Each squad has its own teacher, and the oldest boys who form our graduate squad act as assistants. After working about an hour the boys are called together for a few words before dismissal.

The first Friday in the month is our business and missionary meeting. After the regular business, the president hands the meeting over to the missionary committee for that month. We have two meetings each for city, home, and foreign missions. The first meeting on each subject the boys conduct themselves, under the leader’s planning. Recitations, readings, and sometimes a paper written. The next month we have a speaker from outside to tell us about some branch of that work. After that meeting we usually vote some money to that object.

We have a simple entertainment, with an exhibition and sale of the boys’ work every year. We have several interesting events which mark each year, but I have not space to tell of them.

As I said in the beginning, we are not primarily a missionary society. We have never, for that reason, become auxiliary to any society. Our work is for the boys of the church. Of course, the great thing the church must teach her boys is that they should live “ not to be ministered unto, but to minister.” Several of our older boys have helped in the mission work of our church, teaching whittling, and playing games in boys’ clubs.

As we look upon the club and the place it holds in the church, as we look

upon the boys themselves, and especially upon some of our graduate boys, I think we can feel that it has been guided and blessed by God. It has brought some boys into the Sunday school. It has held in the Sunday school still more. It has brought the boys in touch with the church, with church people, with church life, with church missions. It may have had its influence in bringing some into church membership. Eight of our present members are members of our church.

Thus we look forward to their growing into their places as men of the church, ready to carry on the church's work at home and throughout the world.

NOTE.—Although, as the writer has stated, the "Captains of Ten" are not primarily a missionary organization, it has seemed to us that hints from a society so efficiently managed, might prove valuable for leaders of boys' mission bands.

Inquiries regarding the conduct of the society may be addressed to Miss Belle B. Mackintire, 51 Avon Hill Street, North Cambridge, Mass., and will receive replies collectively in a future number of LIFE AND LIGHT.

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## Scraps from our Work Basket.

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CONTRIBUTIONS FOR "Before they call I will answer." Ere the call for THE MONTH. prayer issued in our last number has reached our readers, the answer is becoming apparent in the increase of \$592.75 in the contributions of the month over those in the same month last year. While we are seeking a much larger advance,—the total decrease for nine months of our financial year being \$3,525.64,—we may rejoice that there is any increase. May it strengthen our faith, and lead to more earnest, fervent prayer. We wish to reiterate the request that every one of our readers will set apart some time every Sabbath morning to pray for the treasury of the Board. "Whatsoever ye shall ask the Father in my name he will give it you."

MOVEMENTS OF THE summer months are made both pleasant and sad in MISSIONARIES. welcoming the home-coming and speeding the departing missionaries. Of those of our own Board, Miss Harriet G. Powers of the Constantinople College, Miss Anna F. Webb from Spain, and Mrs. M. C. Winsor from India, have arrived in this country. Miss Ellen M. Stone sailed for Bulgaria July 30th. Passage has also been engaged for Miss Agnes M. Lord, going to Eastern Turkey, Miss Ellen M. Pierce for Aintab, Turkey, September 18th, and Miss Mary S. Morrill for China, sailing from Vancouver September 12th. Two new



missionaries, Miss Elizabeth and Miss Jane D. Baldwin, sailed from San Francisco August 5th for Micronesia. These latter ladies are to go in a sailing vessel, with a party of missionaries, directly to the islands. The voyage will be long and tedious at the best, and they will need the prayers of their friends and of those interested in the work in Micronesia.

**A SEVENTY-FIFTH BIRTHDAY.** A pleasant event in Foochow was the celebration of the seventy-fifth birthday of "Mother Hartwell," June 30th. All the different missions in the city united to carry out a very pleasant programme. Three papers were given, entitled "Sunshine in the Soul," "Sunshine in the Home," and "Sunshine in the Mission," which seem to us specially appropriate to the bright, cheery mother of the mission, who will never grow old. Gifts of silver from the missions and lacquer from her family were supplemented by a most acceptable gift, of which Mrs. Hartwell writes: "After the missionaries had gone came the teachers and scholars of the school, the women's school, the hospital employees; and such a quantity of cakes, candles, and a very large scroll! On the scroll was the inscription, 'Token of united regard for Lady Hartwell, Teacheress, Great Person, on her seventy-fifth birthday. Your pupils, seventeen persons together, knocking their heads present their compliments.'"

**A TWENTY-FIFTH ANNIVERSARY.** Our Maine Branch celebrated its twenty-fifth anniversary by a most delightful gathering in Portland, June 16th. Mrs. Wm. H. Fenn, the president of the branch since its formation, gave a very interesting historical address, from which we make a few extracts: "It was a November day in the lull of a furious storm in the year 1873, that a committee of three consecrated women, appointed at the previous June conference, met in the vestry of High Street Church of this city, and organized this Maine Branch of the Woman's Board of Missions. These three women of the East were Mrs. Ernestine Lord of Portland, Miss Sophia Spofford of Rockland, and Miss Elizabeth Gould, now Mrs. Rowland, of Lee, Mass. They drew up a constitution, taking for a model the one provided by the Woman's Board, of Boston, and chose state officers. Our annual meetings were held in connection with the State Conference until 1896, when a change was necessitated by the fact that the State Conference held its meetings in September. We therefore continued our June annual meetings, and have our semiannual meetings during the session of the Conference. Our first missionary was Miss Clara H. Hamlin. Then we adopted Miss Agnes M. Lord, and then Miss Grace N. Kimball. Each of these missionaries went to Turkey. We had interest also in the school at Mardin and at Umzumbe in Africa. We built a home there, sent out

barrels of clothing, educated native girls, etc. Strangely, it seems to be our lot to never have more than three missionaries in the field at once. On Miss Hamlin's marriage to Mr. Lee she passed from our care, and we sent out from Bangor Miss Ellen Ladd, now Mrs. Allen. Miss Lord being obliged to return to America, Miss Bliss was our missionary to Japan, but illness compelling her to return, in 1889 Miss Mary S. Morrill went out for us to China, and was followed by Miss Annie Gould. I beg to call your attention to the fact that every one of our missionaries has been a Maine girl. Of their efficiency, their consecration, I have no need to tell you. Whether caring for homeless Armenians, or facing a mob of Chinese soldiers, as examples of Christian living they have shone as lights in a dark world. Have we been loyal to them? Each one must answer for herself. From this branch has gone out the Vice President of the Woman's Board, Mrs. Daniels, so well known as presiding officer and in literary work for LIFE AND LIGHT. Miss Kyle, Field Secretary of the Woman's Board, is one of our own girls, in whose usefulness we take special pleasure and pride. And many a missionary not on our branch list is dear to our hearts as coming from Maine; notably Mrs. Wheeler of Harpoot, Mrs. Pierce of Bardesag, Miss Farnham, Miss Johnson, and Mrs. Allen of Harpoot. In the twenty-five years of our existence we have sent from our State the sum of \$101,558.68, of which \$15,040 has been in legacies. Our best financial year was 1892. Of late we have fallen off somewhat. I incline to think that our difficulty is mostly in the lessening receipts from junior or juvenile societies. Formerly mission circles gave large sums; they have been superseded by C. E. Societies, whose interests are scattered. We each know whether we give as we used to give, and as far as we are concerned must answer to ourselves whether we are sustaining our missionaries.

A At the Presbyterian General Assembly Dr. Pentecost stated PROPORTION. that "if all the ministers in our church had given as much money to foreign missions last year as the missionaries gave for the debt, the sum would have been \$101,500; and if the whole Church had given in the same proportion, the Board would have received \$7,200,000 instead of \$801,773.19." In our own Board, also, the missionaries set us an example of work and giving which, if followed by even half of our members, would bring about wonderful results in mission lands.

THE FULL CHRISTIAN That Christian is not really living the full Christian LIFE. life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task,

and takes no interest in the progress of the work, and knows nothing, and cares little, whether or no the power of the love of Christ is made known to his fellow-men who breathe the same life, who are children of the same humanity, who have been redeemed by the same Redeemer. . . . It is time that this great work should not be passed aside by any single soul that lifts the heart to Christ, by any single soul that has begun to love the Lord. Love the Lord and you will not fail to take your part in that for which the Lord and Saviour died; love the Lord and you will be unable to keep away from the great work which at the beginning of the gospel was necessarily the main work which the church had to do, which shall be the task that he has given us as long as the Church shall last, until the Lord our Redeemer comes back to earth to welcome all his own.—*Selected.*

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## EXTRACTS FROM RECENT LETTERS.

FROM MISS BESSIE B. NOYES, MADURA, INDIA.

I THINK that in general our school is in a more satisfactory condition than ever before. I can see a wonderful improvement in the general scholarship of the girls. The government inspectress, who examined our school in February, said that there was a great change for the better, especially in English and singing. My sister takes great pains in teaching the girls to read music by note, and they sing three and four part pieces now. Even the quality of their voices has improved by culture, and they sing quite sweetly, so that the singing of the Madura Girls' School is said to be the best in South India. The girls are asked to sing on all sorts of public occasions, in the Madura Church, and even out at Pasumalai.

Looking back over the years I can also see improvement in the manners of the girls, on the whole. They are much less self-conscious than once they were. There is plenty of room for improvement. This year we have been more crowded than ever. The new normal class came in before the old one was examined, and at one time there were one hundred and sixty boarders. Think of it! We have one hundred and forty now, and I used to think that ninety were all we could take. We have built a temporary sleeping room on top of the back wing of Otis Hall, which relieves the dormitory of about thirty girls. It has a palm-leaf roof supported by bamboo, and the sides are of palm-leaf mats. The difficulty was in persuading the girls to sleep there, they are so timid at night, and this is more open than the dormitory. We chose good girls and delicate girls who we thought might be helped by sleeping in the fresh air. Sometimes naughty boys throw stones over the wall at night, and frighten the girls in various ways.

It has been a pleasure to see the growth of some girls in their Christian life. Some have been very earnest in personal work for others. One said: "It is said that we ought to work and pray for individuals, but may I not work for more than one at a time? There are so many to whom I want to speak." Many of the girls are able to report good work done on their return from vacations. One girl said that on her journey she was obliged to wait some time at a lonely station. This seemed a strange providence at first, but soon she found a number of women and children to whom she could tell the gospel story. "And then," said she very simply, "I understood why the Lord had detained me there." Oh, if only all the girls had such a consecrated spirit!

FROM THE ANNUAL REPORT OF THE WORK AT GEDIK PASHA,  
CONSTANTINOPLE.

Those who have the Gedik Pasha mission in charge never forget that it was first established for the purpose of bringing a knowledge of the gospel in its spiritual power and in its practical workings to the people of various nationalities in the heart of the great city. It is favorably situated for co-operative effort, and the Langa Church of evangelical Christians is becoming more and more affiliated with it. A little band of very earnest Greek evangelicals are also among its working force. In its immediate neighborhood is a sister mission established by the English Society of Friends. These two missions, having one purpose and a complete understanding with one another, are mutually helpful. The Friends' mission has been visited the last two years by several distinguished Christian philanthropists of the society, who have greatly interested themselves in the work of the American mission. They have aided it in various ways and have helped to make it more widely known.

Because of peculiar conditions in the city there has necessarily been a suspension of some kinds of work, but it has been a watchful waiting time. There have been good opportunities for individual work, and there have been very encouraging results, which may not be more particularly reported.

A Sunday school is maintained during forty Sabbaths of the year. There are four adult and fifteen primary classes. The general attendance is very good. At Christmas time sixteen children were given silver stars for having been present every Sabbath during the year. Classes are taught in three languages. Mr. Chevighian conducts the Sunday school, giving the general lesson for adults in Turkish. The Greek and Armenian Christian Endeavor Societies hold weekly Sabbath meetings in their respective languages. Union meetings are held in Turkish. They usually have some missionary topic. Collections have been taken for different objects, one being sent to India for the leper missions. Members of the Armenian Society visit in families and care for the poor.

There have been larger opportunities for spiritual work than last year, because the burden of relief work has been much less. The Bible woman has found open doors everywhere. The sick and the dying have sent for her to read and pray with them. She has averaged some eighteen weekly visits to houses, and in all there has been a readiness to listen to the message she brought.

The school at Gedik Pasha has two Greek and four Armenian departments. The native teachers employed have been trained in mission schools, and they work together in much harmony both in the week day and Sunday schools. Miss Jones has general supervision of the schools, and Miss Barker gives particular attention to the English department. Every school of mixed nationalities must have some common language. Parents eagerly seek English for their children; the purpose is to give the pupils such a knowledge of English as will make it in time the common medium of religious and moral instruction, with the result of unifying the school and giving the pupils a knowledge and a relish for the best thought of the world expressed in simplest form.

#### THE AMERICAN COLLEGE FOR GIRLS.

There was a very large assemblage yesterday afternoon at the American College for Girls at Scutari, to attend the "Commencement Exercises" of that institution. The lecture-hall was quite full, as well as the rooms opening upon it.

The principal features in the proceedings were an address delivered by the United States Minister, Mr. Angell, and the conferring of degrees upon the graduating class. On the platform were the president of the college, Dr. (Miss) Patrick, and Mr. Angell. On the left of it were seated the ladies composing the faculty of the college, and on the right were the eight students of the graduating class. Instrumental music—organ, piano, and violin—opened the programme, and followed the delivery of diplomas to the graduates, and after Mr. Angell's address Mr. Jaronsky played a violin solo, accompanied on the piano by Herr Lange, which was greatly applauded.

Mr. Angell's address was excellent. He took for his subject the development, during the course of his own experience, of female education in the United States, and his treatment of it was highly interesting, revealing as it did close observation and thorough knowledge, and imparted much information. The tone of the address was as admirable as its substance, and we have no hesitation in saying that its style, diction, and delivery were alike masterly. When Mr. Angell had disposed of the main subject of his discourse, he paid a well-merited tribute to the American missionaries who for the last sixty years had been working for the good of their fellow-creatures in this country. He complimented Miss Patrick on the success of her per-

severing labor in the development of the college and for the extension of its utility, and he fittingly acknowledged the effectual manner in which her efforts had been seconded by the ladies of the faculty. The speaker concluded with a few words of advice to the graduating class, showing them that the knowledge they had acquired was not to be hoarded as a miser hoards his wealth, but to be shared with others, that in its spread it might contribute to the accomplishment of the great work which all true Christians have at heart. Mr. Angell resumed his seat amidst loud applause.

After the musical interlude which followed, Dr. Patrick handed the diplomas to the students of the graduating class, prefacing the distribution by a few appropriate remarks.—*The Levant Herald (Constantinople)*.

FROM MRS. CHARLES A. NELSON, CANTON, CHINA.

WE have been having a most prosperous year for work so far. As I had already planned, two women came up from the San Ming district to study immediately after Chinese new year. It is the beginning of our Woman's Training School, and I am filled with thanksgiving every day to have two such fine women to begin with. They have been studying with wonderful zeal, and are making good progress both in reading characters and in grasping the spiritual truths of what they read. Both of them were bound-footed, but in their anxiety to come to school willingly and gladly unbound their feet. Their feet have caused them some trouble since, because instead of loosening their bandages little by little, they took them all off at once and began to walk. It is a hard way to unbind and caused much pain and swelling. To make it worse, one of them, in her desire to hasten matters, bound a flat stone on her foot to help push the instep down.

I have my hands full here in the city: so many women seem to be inquiring the way. The women's prayer meetings have been quite large. Last week such an ignorant group came in. They were all wealthy, well dressed, and well behaved; but they had no knowledge of the gospel. Their first question on seeing baby Faith was, "Is that your Jesus?" And before I could explain, they hunted all over the room for my idols, and concluded finally that the framed photographs on the mantel were gods. And yesterday, after accepting an invitation to talk to some women in their house, I asked them to come to the chapel and listen further. In all sincerity one said, "Will you let us come out again if we do?" and another: "We are not sure whether you will dig out our eyes and hearts or not. People say you do." All this in Canton, the oldest mission field in China. Don't you pity them? and is there anything I can do to let the ladies in the homeland know of our great need of more prayers, and more workers, and more money for the work?

## FROM MISS MARY ROOT, MADURA, INDIA.

Not long ago I went out on an itinerary for three days. I pitched my tent in a village six miles from Madura, or, rather, in a quiet cocoanut grove just out of the village. Other villages surrounded us within a radius of two and three miles. I visited three villages across the river from the tent. In nearly all this group of villages I have women reading and studying the Bible. Several women came to the grove and gathered near me. The attention of the people was somewhat distracted by a drama which was going on in the evening. A strolling company had taken up their quarters in the village for ten days or more. Every night about ten or eleven o'clock there was a great beating of drums, and about midnight the play would begin. Many of the women went, and the next day would be sleeping in their houses, and really too tired to see me when I went to their homes. I asked one woman if they spoke good words in the drama, and she said "No," without a smile. She said it did no good to her but she was going all the same.

One evening I went to the catechist's house to the little meeting that he and his family hold every night. There is only this one Christian family in the village. Several others are interested and are studying Bible lessons, but have not yet joined the church. They have no church building, but meet in the catechist's house. My Bible woman, who is working in this group of villages, is living in one corner of his veranda while she is waiting for me to build a house for her. The house is a rough, thatched roof affair inclosed within a high wall, with a sort of covered veranda on one side where the people within gathered. I was the only one honored with a chair; the others sat upon the mud floor. This is their usual custom. A dim light hung over my head, and the chair and a table comprised all the furniture. The catechist led the meeting as usual, reading from the Bible and questioning them upon the reading. Two or three of the men seemed interested, and perhaps would refrain from going to the drama after the meeting, but a small group of women in one corner were getting up and down in their anxiety to hurry outside, where great preparations were going on for the night's revelry. At the end I spoke a few words to them all. The very minute the meeting ended the few who were interested in the drama rushed out with scarcely a good-by to me. Afterwards I took the leaflets I had brought and went among the crowd. At first no one cared for the papers, but presently as I walked hands were outstretched in every direction. The boy who carried my lantern and the catechist went along with me to force a way through the crowd. I believe that good words do take root in most unlikely places, so I scattered them around the gaudy playhouse.

# Our Work at Home.

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## In Memoriam.

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MRS. ALBERT BOWKER.

ENTERED INTO LIFE JULY 27TH, EIGHTY-THREE YEARS OF AGE.

It is with feelings of great sadness that we are compelled to record the death of Mrs. Albert Bowker, the founder of the Woman's Board of Missions and its beloved president for twenty-two years. While there is a feeling of thankfulness with our sadness that the brave, indomitable spirit is freed from the trammels that so weighed upon it through long years of invalidism, yet all the friends of our Board will deeply mourn that the bodily presence, even in its weakness, is gone from us. As we write, the eight years of inactivity slip away from us, and she seems to stand before us in all the plenitude of her power.

Mrs. Bowker's entrance upon the definite Christian life—an entrance almost as remarkable as the later development which meant so much to the world—occurred when she was about fourteen years of age and a pupil in Ipswich Academy, of which Miss Z. P. Grant was principal and Miss Mary Lyon her associate. It was a time of special religious interest in the school, and Sarah Lamson, one of the younger scholars, a born leader in her youth as in riper years, was the moving spirit of a bevy of girls who opposed and ridiculed the religious movement almost to the point of rebellion. In the midst of these conditions word came to the teachers from her parents that they had received tidings of their daughter's sudden death. It was before the time of railroad or telegraph, and the parents asked that proper arrangements should be made, and the next day sent a messenger with a coffin to bring her body to Boston. It was a case of mistaken identity, caused by the death of another person of the same name. The event sobered the young girl at once, and after a long struggle the proud spirit surrendered to its Lord with a thoroughness and consecration which followed her through life.

A member of a Unitarian family, she felt compelled at the close of her school life to ally herself with those of the Orthodox faith. A little later, when just out of her teens, she became one of a small band who organized the first Trinitarian (the Maverick) church in East Boston. Then began a life of devotion, untiring zeal, and ceaseless effort rarely equalled, and still more rarely excelled. A tribute which came to her in her later years contains an



epitome of her life. At one time, when trying to raise money for her beloved church, she went to a well-to-do banker who was only an occasional attendant at the Sabbath services. Much to her surprise he immediately gave her a check for a large amount, saying: "Do you know why I give you this money? It is because for years and years I have seen you going up and down these streets, doing kind things for every one, helping the poor and suffering in every possible way. Yours is a religion I believe in, and I am glad to give to you."

At the time of the Civil War, when women took such active part in the relief work of the Christian Commission for the army, she was the natural leader in her own city, and during all the years of the conflict no organization proved more efficient than that of the East Boston ladies. This experience, with that which came to her as President of the Union Maternal Association, gave her courage to respond to the unmistakable call to a work which should reach to the uttermost parts of the earth. The story of the formation of our Board is familiar to all,—the need, the call, the eight months of thought, and prayer, and search for wise methods, which culminated in its organization,—but it is only the few who were nearest her who can fully appreciate the rare ability of its founder and what her labors meant to its success.

Mrs. Bowker brought to the work the remarkable combination of wonderful executive ability and foresight, a keen intellect, deep consecration, leisure, wealth, and physical strength. Through her keenness and foresight the foundations were so well laid that scarcely a month passes at the present time that we do not recognize the wisdom of her plans. Her executive ability brought to the aid of the new enterprise the best in the churches, gained and retained their confidence, disarmed prejudice, and established the right of the new organization to existence. Her wealth and leisure made many things possible to her that could not have been otherwise accomplished. Her carriage and horses were always at the disposal of the work and the workers, and not the least of the advantages was the abounding hospitality which brought together friends of the new movement in the most delightful way. Notably we remember a convention held at her house, when she entertained thirty-five ladies, branch officers and others, for three days. Kind neighbors supplied sleeping accommodations, but all were guests at her table. The gathering was called to remove some misunderstandings and to make clear the relation of the different organizations to each other, to the Board, and to the American Board; and one hardly knew which to admire most, the tact and skill by which differing opinions were brought into harmony, the carefully planned daily programmes, or the perfect housekeeping that ran so smoothly on unseen, silent wheels.

Although a constant sufferer in some ways, Mrs. Bowker's indomitable will seemed to bring her the physical strength necessary for her work. No storm was furious enough, no heat or cold intense enough to keep her from coming across the ferry to the Board rooms when occasion required; and many will remember her presence at the first annual meeting of the Board, with her broken arm in a sling, the result of an accident a day or two previous. Over all, and through all, permeating everything she did, was a consecration without reserve to her Lord and his work. She was pre-eminently a woman of faith and prayer. If any decided step, however small, was to be taken in Board work, constantly seeking divine guidance, she investigated everything that could bear upon it from beginning to end. For her public meetings she left no stone unturned, spared no labor in planning its smallest details, but her main reliance was on some little circle of praying women, usually members of her large church Bible class. When once the plan was decided upon in this way nothing could move her from its accomplishment. When the day for the public meeting came her anxiety ceased utterly. She had done what she could and her Lord's help was sure.

To her own abilities she added the rare power of setting other people at work. Over and over again we have seen workers begin an interview with her with "I can't" upon their lips, in response to some request for service, only to say at the end, "With God's help I can." There are hundreds of people who, like the writer of this article, attribute to her faith and courage, to her inspiration, to her power to draw out the best that is in one, whatever success they have achieved. Hundreds will testify to her intense sympathy in their perplexities and sorrows, to the way in which she lifted their burdens in her own strong arms when it was possible, and when it was not, clearly pointing the way to Him who alone could adjust the burden and show one how to bear it.

For twenty-two years she carried the work of our Board, in its inception, in its varied system of organization conceived in her own mind, in its broad outlook, in its minute details. When the time came for it, her laying down of the work was as remarkable in some respects as her active labor in it. Although the Board had occupied so large a share of her life for more than a score of years, although she loved it with all the intensity of her nature, yet she gave it up in no half-hearted way. At the age of seventy-five there was, naturally, a strong element of relief in passing into other hands the burden that had grown too heavy for her to carry, and she gave the precious legacy heartily and completely. There was no attempt at preserving authority; no clinging to old prerogatives; no criticism of changes and of new methods that sometimes pertain to smaller minds.

Very soon the rheumatic trouble that had followed her so many years confined her to her home, a little later to her chamber, and, finally, to a wheeled chair. Her wealth disappeared. Financial troubles even took away her home of sixty years. Mercifully, the brightness of her mind was dimmed, the keenness of her sensibilities was dulled, so that, serene and cheerful in a quiet home in one of Boston's finest suburbs, happy in the beautiful ministries of a beloved daughter, she sat apart in the borderland, waiting for her summons.

On the morning of July 27th, like a tired child, she fell asleep. With a long-drawn sigh the spirit burst its bonds and was free. With work well done, pain and weariness, trial and sorrow gone forever, who can picture the exultant joy with which she joined the heavenly throng! "The redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

And then—behold a marvel! In a little more than twenty-four hours, the husband of her youth, to whom she had been wedded fifty-five years, followed her to the eternal world. Side by side they lay in their caskets and in one grave they were buried. United in life, in death they were not divided.

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#### OUR BOOK TABLE.

*Memorial of the Rev. N. G. Clark, D.D., LL.D., for twenty-nine years Corresponding Secretary of the A. B. C. F. M.*

Mrs. Clark, who kindly donated a copy of this volume to the Circulating Library of the W. B. M., says in her introductory note: "These memorial pages have been prepared with no thought but that of private distribution among near friends and fellow workers. Only the urgent requests of some of these friends, that they be allowed to reach a wider circle, induce me to offer them for publication."

On opening the book the attention is first riveted on the noble face of Dr. Clark, with the symmetrical, dome-like cranial contour and the silvery beard which gave Dr. Clark a venerable, patriarchal appearance before he had reached threescore and ten. The opening chapter is devoted to Dr. Clark's life before his connection with the American Board in 1865. In fifty-five pages this highly useful and consecrated career is told from its beginning in a rural town of Vermont to its close in a beautiful suburb of Boston. Then follows a report of the memorial services and scores of letters of love and appreciation from missionaries in every land, besides prominent workers in the home land and tributes which appeared in the religious papers.

From various associations came resolutions expressing esteem and sorrow. The Suffolk North Association, to which Dr. Clark belonged for thirty years, sent a most tender tribute, from which the following is quoted: "In our more serious deliberations, by right of superior worth,

" He sat as chief,  
 And dwelt as king in the army,  
 As one that comforteth the mourners.  
 Unto him we gave ear and waited,  
 And kept silence for his counsel.  
 After his words we spake not again;  
 And his speech dropped upon us  
 And we waited for it as for the rain."

The latter half of the book is made up of papers selected from those presented by Dr. Clark at the annual meetings of the American Board.

*The Man Who Feared God for Nought. Being a Rhythmical Version of the Book of Job.* By Otis Cary.

Although this *brochure* is brought out in this country under the well known *imprimatur* of Fleming H. Revell Company, it was printed at the Okayama Orphan Asylum, Mr. Ishii's Institution, and is made attractive by flexible and artistic Japanese covers. In the way of dedication are these words: "To them that are ready to faint" and "Behold we call them blessed which endured." Mr. Cary, who has long been known to us as one of our most eager and efficient missionary workers in Japan, says in his prefatory note that this rhythmical and dramatic form of the great Hebrew poem is "specially adapted for reading aloud in the family, in literary societies, or before an audience. It is sent forth with the hope that while helping to an appreciation of the literary merits of the ancient poem, it may also make more vivid the moral and religious lessons that it has for men of all times."

It is told in Edinburgh of Thomas Carlyle that, when visiting once on a large estate, his host asked him to conduct family worship. As is the custom in many Scottish households, the servants were all present. To the dismay of the assembled family the distinguished guest began his reading of Scripture with the opening chapter of the Book of Job, and became himself so absorbed and interested that he was entirely oblivious of his hearers, and continued his reading through the entire book, and when it was finished, in a kind of trance, he closed the Bible, rose and left the room.

In his copious and scholarly introductory notes, Mr. Cary shows himself familiar with a wide range of literature on his subject, and he recommends Professor Genung's "Epic of the Inner Life" to those who desire to get at the heart of the poem, and Professor Moulton's "Book of Job" in "The

Modern Reader's Bible," for those who wish to study the poem from a literary standpoint.

*Missionary Methods for Missionary Committees.* By David Park. Fleming H. Revell Co.

This little book of seventy-six pages costs only twenty-five cents, and is packed with strategic information for the practical missionary worker from cover to cover.

The author, writing from McCormick Seminary, Chicago, says that "his object has been to bring together the best methods now in use among the Young People's societies of our land. It is not a book of theories which may or may not prove practical, but of plans already successfully in operation." The table of contents has as a heading, "God's Challenge to the Young People of this Generation." Some of the subjects discussed are: "The Missionary Committee," "The Monthly Missionary Meeting," "The Missionary Library," "The Missionary Study Class," and similar topics. There are ten specimen charts which could be placed on the blackboard by skilful fingers, which give a most impressive ocular demonstration of the sad fact that Christian nations and individuals are, as yet, only "playing with missions."

#### SIDE LIGHTS FROM PERIODICALS.

Two articles upon Mexico, harmonizing well in thought, appear, the one in the *Midland Monthly* for July upon "Our Sister Republic, Mexico," by Carmen Harcourt, a descriptive paper for which the author received a prize in competition with others, and which is of such interest as to hold close attention from beginning to end; the other a brief description of the "Home in Mexico," by Marilla Adams in the *Chatauquan* for August.

Another home life is pictured in the *Arena* for August, where a Japanese Chujiro Kochi contrasts "Japanese Home Life with American." One is surprised that a magazine of the standing of the *Arena* should publish sentiments which betray so little acquaintance with American home life, and such immaturity concerning the effect of Christianity upon Japan. The article has value only as it describes Japanese interiors and daily customs.

Our readers who are interested in the salvation of American forests, may enjoy a short article upon "How India has saved her Forests," a lesson to the United States, by E. Kay Robinson, in the *Century* for August.

*The Nineteenth Century*, July, "Civilization in the Western Soudan," by Rev. Canon C. H. Robinson. That there should have been found so much civilization and a literature containing some such excellent thoughts among tribes we had supposed quite barbarous is a surprise.

Among the various articles upon Spain we would call attention to three,

*Munsey*, August, "The Rise and Fall of Spain," by Rich H. Titherington, a great historical romance in brief. *Atlantic Monthly*, August, "Lights and Shades of Spanish Character," by Irving Babbitt, which impresses us as the most thoughtful and comprehensive expression we have seen on this broad subject. *The National Magazine*, August, "Spain's Ancient Prize, the Alhambra," by Wm. J. Reid.

The *Outlook*, July 30th, contains a brief account of the lately established "Party Government in Japan," by our missionary, Rev. D. C. Greene, D.D.

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### ANNUAL MEETING.

THE thirty-first annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Springfield, Mass., on Wednesday and Thursday, Nov. 2 and 3, 1898. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st, in the chapel of the First Congregational Church.

The ladies of Springfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Miss Emma L. Hubbard, 65 School Street, Springfield, Mass., the chairman of the Committee on Hospitality. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified.

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### TOPICS FOR AUXILIARY MEETINGS.

*September*.—East Central Africa: see LIFE AND LIGHT for August.

*October*.—West Central African Mission.

*November*.—Thank-offering Meetings.

*December*.—Review of the Year.

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### WEST CENTRAL AFRICAN MISSION.

#### TOPIC FOR OCTOBER.

FOR this topic we suggest three papers, taking for the foundation the condensed sketch issued by the American Board. 1. The Beginnings of the Mission, see *Missionary Herald* for March, August, and September, 1881, March and September, 1882. 2. The Expulsion of the Missionaries and

their Return, *Missionary Herald* for December, 1884, March, 1885. 3. Woman's Work in the Mission in one of the Principal Stations, *LIFE AND LIGHT* for March and August, 1886, August and December, 1890, June, 1892, March, 1893 (for Bailundu), January, February and May, 1887, February and November, 1889, and August, 1891 (for Kamundongo in Bihé).

Another plan would be to group the work around some person. 1. A sketch of Mr. W. W. Bagster at the beginning of the mission, *Missionary Herald* for June and July, 1882. 2. A brief account of Kwikwi, king of Bailundu, who was prominent in the expulsion of the missionaries, *Missionary Herald* for June, 1883, December, 1884, March, April, June, September, October, and November, 1885, July, 1890, August, 1893. 3. The work of Mrs. Wm. E. Fay, see references for work in Kamundongo.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from June 18, 1898, to July 18, 1898.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Andover, Aux., 5.50; Auburn, High St. Ch., Y. L. M. B., 30; Augusta, Aux., 50; Bethel, Aux., 1; Minot, 9; Portland, Annual Meeting Silver Off., 75, High St. Ch., Gleaners, 50 cts., Seamen's Bethel Ch., C. E. Soc., 22, State St. Ch., Aux., 9.75, Somerset Conf. Coll., 2; Standish, Miss Marrett, 5, Washington Conf. Coll., 5,

214 75

Total, 214 75

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Bath, Three Friends, 4; Centre Harbor, Aux., 6; Chester, Christmas Roses, 5; Exeter, Aux., 60.80; Hampton, Aux., 37.50; Keene, First Ch., Aux. (to const. L. M's Mrs. Amos Bancroft, Miss Katherine F. Leverett), 50, Second Ch., Aux., 19, Little Light Bearers, 6; Laconia, Mrs. Gertrude S. Blakeley, 5, Aux., 26; Nashua, Aux., 37.95, Pilgrim Ch., A Friend, 25; Nelson, One Willing Worker, 2; Orford, Aux., 34.35; Piermont, Homeland Circle, 6; Rochester, Mrs. M. W. How, 5; Salmon Falls, Aux. (of wh. 25 to const. L. M. Mrs. Martha L. Goodwin), 27; Sullivan Co., Coll. at Annual Meeting, 1.91; Tilton and Northfield, Aux., 32.02; Troy, Aux., 23; Webster, Aux., 10.83; Wilton, Second Cong. Ch., C. E. Soc., 10,

434 36

Total, 434 36

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bennington, No., 2, C. E. Soc., 5; Burke, East, C. E. Soc., 1; Burlington, M. B., 23.53; Cornwall, Aux., 22.13;

Fairlee, 4.50; Middlebury, S. S., 17.40, K. D's, 5; St. Johnsbury, No. Ch., 32.42, So. Ch., C. E. Soc., 5; Waterbury (with prev. contri. to const. L. M. Mrs. G. E. Ladd), 4; Williamstown, "In Memoriam," 2; Woodstock (to const. L. M's Mrs. J. L. Dana, Mrs. H. P. Clark), 50, Cradle Roll, 1,

175 03

Total, 175 03

### MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Andover, Abbott Academy, 45; Lexington, Aux. (of wh. 25 to const. L. M. Miss Mary P. French), 36.90; Melrose, Aux., 14.05; Wakefield, Miss. Workers, 1.50; Woburn, Aux., 12,

109 45

*Barnstable Branch.*—Miss Amelia Snow, Treas. Waquoit, Aux.,

10 00

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 10.70; Hinsdale, Aux., 18.24; Housatonic, Mite Off., 11.12; Pittsfield, First Ch., Aux., 23, Memorial, 60; Richmond, 26.28,

149 34

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux.,

50 00

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Northampton, Smith College Miss. Soc., 45; Williamsburg, C. E. Soc., 10,

55 00

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Ch. Ass'n,

432 17

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, Jr. Aux., 17, Porter Ch., Jr. C. E. Soc., 11; Milton, Aux., 4.60; Scituate Centre, Willing Workers, 5,

37 60

*No. Middlesex Branch.*—Miss Julia S. Couant, Treas. Boxboro, Cong. Ch., W.

M. Soc., 14.93, C. E. Soc., 10, Cradle Roll, 95 cts. (of wh. 25 to const. L. M. Mrs. J. A. Walker). Less expenses, 75 cts., 25 13  
*Old Colony Branch.*—Miss Frances J. Runnels, Treas. Fairhaven, Aux., 10; Marion, Aux., 21.87, M. B., 2.88; No. Attleboro, 10.47; No. Dighton, Aux., 50, No. Middleboro, 19.55; Norton, 50, Cradle Roll, Rev. Mr. Job's Children, 55 cts., Lenten Off., 165.76, 331 08  
*Shrewsbury.*—Mrs. Mary S. Greene, 40  
*Springfield Branch.*—Miss Harriet T. Buckingham, Treas. E. Longmeadow, Aux., 5.02; Holyoke, Second Ch., Y. L. Soc. (of wh. 25 to const. L. M. Miss Annie L. Whitten), 30; So. Hadley Falls, Aux., 9.68; Springfield, First Ch., Gleaners, 5, North Ch., Aux., 12.15, Lenten Env., 8.50, Olivet Ch., S. S., 30, Park Ch., Aux., 20.76; W. Springfield, First Ch., Aux., 3.50, 124 61  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 18.62; Arlington, Aux., 35; Auburndale, Aux., 40, Jr. C. E. Soc., 8.50, Prim. Dept. S. S., 1.80; Boston, A Friend, 25, Central Ch., Jr. Aux., 235.31, Mt. Vernon Ch., Aux., 2, Sen. and Jr. Aux., 60, Park St. Ch., Aux. (with prev. contri. to const. L. M. Mrs. William K. Porter), 17, Shawmut Ch., Aux., 28.75; Brighton, Cong. Ch., Aux., 83.60, Endeavor M. C., 4; Cambridge, First Ch., Aux., 50, Margaret Shepard Soc., 10; Cambridgeport, Pilgrim Ch., Jr. C. E. Soc., 1.60; Chelsea, Third Ch., Floral Circle, 10; Dedham, Aux., 1.60; Dorchester, Central Ch., Aux., 40 cts.; Jamaica Plain, Cent. Ch., Aux., 113.39; Medfield, Aux., 6; Needham, Aux., 14; Neponset, Trinity Ch., Stone Aux., 10; Newton, Eliot Ch., Aux., 145.50, Eliot Aids, 30; Newton Highlands, Aux., 2.07; Newtonville, Aux., 155.27; Norwood, Aux., 18; Roxbury, Walnut Ave. Ch., Jr. C. E. Soc., 5; Somerville, Prospect Hill Ch., Woman's Union, 61.86; Winter Hill, Cong. Ch., W. M. Soc., 33.65, Y. L. Miss Soc. (to const. L. M. Miss Helen J. Sanborn), 25; South Boston, Phillips Ch., Aux., 65, Y. L. M. Soc., 20; Waltham, A Friend, 2, Trin. Cong. Ch., Jr. C. E. Soc., 20, Cradle Roll, 18.28; West Somerville, Day St. Ch., Jr. C. E. Soc., 1.66, 1,379 86  
*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, Aux., 19.09; Blackstone, Aux., 5; Brookfield, Aux., 16; Fitchburg, Rollstone Ch., Aux., 6.10; Grafton, Extra-Cent-a-Day Band, 22.82; Southbridge, Aux., 5.98; Sturbridge, Aux., 21; Ware, Aux. (with prev. contri. to const. L. M's Mrs. S. E. Bowen, Mrs. W. E. Bullard, Mrs. H. C. Davis, Miss Maggie Duncan, Mrs. W. H. Hall, Mrs. W. S. Hamilton, Mrs. F. M. Winslow, Mrs. W. Winslow), 193.60; Westboro, Aux., 22.85; Worcester, Piedmont Ch., Aux., 100, Pilgrim Ch., Aux., 10, C. E. Soc., 13.20, Plymouth Ch., Mrs. Berry's S. S. Class, 2, Union Ch., Aux., 25, Jr. C. E. Soc., 5, 467 64  
 Total, 3,172 28  
 LEGACY.  
*Newton.*—Legacy Frances R. Ladd, F. W. Hurd and W. Spooner Smith, exrs., 500 00

CONNECTICUT.

*Westville.*—Miss A. Ogden, 40 00  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 12, Cradle Roll, 5; Bristol, Aux., 25.34; Buckingham, Aux., 23.50; Burnside, "Long Hill" Aux., 11; Enfield, Aux., 18; Hartford, First Ch., Cradle Roll, 11, Fourth Ch., Intern. C. E. Soc., 2.50, Pearl St. Ch., Aux., 1, So. Ch., Aux., 1; New Britain, So. Ch., Aux., 7, So. Ch., Jr. C. E. Soc., 1.10; Poquonock, Cheerful Givers M. C., 5, C. E. Soc., 5, 128 44  
*New Haven Branch.*—Miss Julia Twinning, Treas. Cornwall, Aux., 15; Durham, Aux., 35; Easton, S. S., 5; Goshen, Aux., 2; Higganum, Aux., 2.50; Ivoryton, C. E. Soc., 1.05; Kent, Y. L., 2.50, B. B., 1.10; Killingworth, Aux., 10.75, Meriden, First Ch., Cradle Roll, 20; Middlefield, Friends, 8.85, C. E. Soc., 7.21; Middletown, First Ch., Cradle Roll, 16.74; Monroe, Aux., 22; Naugatuck, Y. P. M. C., 6, Alice Stetson C., 6; New Canaan, Aux., 15; New Haven, Mrs. Frost, 25, Centre Ch., Aux., 10.27, Cradle Roll, 5, Ch. of Redeemer, Y. L., 58, B. B., 10, Davenport Ch., S. S., 70, Cradle Roll, 5, Grand Ave. Ch., Workers, 28, Self-Denials, 23.46, Cradle Roll, 8, Humphrey St. Ch., Aux., 133, Y. L., 50, Plymouth Ch., Aux., 92.10, Yale College Ch. Aux., 2; New Milford, Y. L., 50; Norfolk, S. S., 10, Y. L., 20; North Madison, Aux., 10.56; North Stamford, Aux., 9; Norwalk, Aux., 6.50; Stambury, M. B., 4.07; So. Norwalk, Aux., 100; Stamford, H. O. A. C., 5; Stratford, Aux., 5, Alpha Band, 16.54, A. L. D., 5; Washington, Aux., 7; Waterbury, A Friend, 1, Second Ch., Aux., 12; Watertown, C. E. Soc., 10; West Cornwall, C. E. Soc., 10; Whitneyville, S. S., 12; Winsted, Jr. Workers, 10; Woodbury, Valley Gleaners, 20; by Miss Kyle, 3.25, 1,023 45  
 Total, 1,191 89

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. N. J. Chatham, Stanley Ch., Aux., 10.05; East Orange, Trin. Ch., C. E. Soc., 5; Montclair, Aux., 17; Westfield, Aux., 83.35; Pa., Phila., Aux. (of wh. 125 to const. L. M's Mrs. Ellen P. Raignel, Mrs. Hannah E. McKnight, Mrs. Jennie Palmer, Mrs. Sarah A. Maynard, Mrs. Kate R. Smith), 125.56, Y. L. M. C., 98.40, Snow-Flakes M. C., 20, 359 36  
 Total, 359 36

OHIO.

*Cleveland.*—Legacy Mrs. Carrie F. Butler Thwing, Charles F. Thwing, exr., 960 00

TENNESSEE.

*Nashville.*—M. C., 5 00  
 Total, 5 00  
 General Funds, 5,482 67  
 Gifts for Special Objects, 70 00  
 Variety Account, 19 08  
 Legacies, 1,460 00  
 Total, \$7,031 75





## JAPAN.

### EXTRACT FROM A LETTER FROM MISS MARY F. DENTON.

HOWEVER disappointed missionaries on the field and Christians in the home land have been in the Doshisha we only need a few months in Tokyo to find what a wonderful force the school has been in making for righteousness in new Japan.

Everywhere you find men who have studied at Kyoto. In business, in the banks, in "a company" (I really do not see how the Nippen Yāsen Knaisha men could manage its affairs without Doshisha men), teachers of everything under the sun from physical culture in the primary schools to philosophy in the university.

I doubt whether there is a single big or influential school, public or private, where you will find a faculty without a Doshisha representative. The late cabinet had a Doshisha man among its advisers, and the government offices fairly swarm with clerks, interpreters, and bookkeepers who hold Doshisha diplomas.

In the churches of various denominations you find them as pastors, Sunday-school workers, or "pillars of the church," while as for newspapers and magazines (there are hundreds of them published in Tokyo) you rarely find one without a Doshisha man on its staff.

In all these positions Doshisha men count pretty generally for an active Christian influence, and the Doshisha name always carries with it moral weight. "He must be an honest man because he came from the Doshisha" is often heard. Of course there are exceptions, and, naturally, some men will protest that I put too high an estimate on the work and influence of the Doshisha men, but, believe me, I have not exaggerated the facts in the slightest.

And our girls! If the Doshisha had only the girls and nurses to represent it, there would still be reason to thank the Lord for its existence. There are about twenty former students of the Doshisha girls' school in

Tokyo, and though they are not as aggressive Christians as we should like to see, yet there is much to be thankful for. They all go somewhere to church more or less regularly; eight teach in Sunday schools, and all are women above the average, of whom we may well be proud.

It may be of interest to know what they are doing. Four, as wives of pastors, are doing as much work perhaps as their husbands, and another is a real help to her husband in his work as translator of Christian literature. Four are the wives of bankers, three of teachers, and one of a high official. Of the unmarried girls two are in direct Christian work, two in literary work, one studying medicine, another English, one is working in a prominent Christian school, one in the Peeresses school, and one in a large kindergarten.

This letter is already long enough, but I want to speak of the splendid influence for Christianity exerted by our United States minister and his wife. Missionaries are on the calling list at the legation now, and may be sure of a welcome there. At a dinner recently given by a Japanese nobleman an American gentleman was delivering a tirade against Christianity in general, and missionaries in particular, to a knot of Japanese, when our minister very earnestly defended both. A word from him at such a time and in such a place counts.

[This is a splendid testimonial of what the Doshisha has been in the past, and should incite to more earnest prayer, that the threatened perversion of this Institution to unchristian education may be averted.—ED.]

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### WOMAN'S MISSIONARY COUNCIL.

ONE of the most inspiring meetings of the National Council of Portland was the Woman's Missionary Council on Friday, July 8th. At 9.30 A. M. a goodly number of women from all parts of our broad land gathered in the Baptist Temple, one of the beautiful churches of the coast. Mrs. McClelland, of Pacific University, led the devotions in a way that prepared all hearts for the feast in prospect.

Although all knew they were welcome, the address of Mrs. Ackerman, wife of the pastor of the First Church, Portland, made the assurance more complete, and caused the response to Mrs. E. Eggert's request for sympathy and co-operation, in her duties as chairman, the more hearty and sincere. Mrs. Lamson, of Hartford, Conn., replied to the address of welcome most fittingly, and thereafter there was no North or South, East or West, but one hope and faith and love for missions at home and abroad. Miss Carrie Borden, of Boston, Mass., gave the greeting from the Woman's

Board, thus linking hands with the workers three thousand miles away in Boston. Then came Mrs. G. S. F. Savage, of Chicago, from the Board of the Interior, bearing her message of new plans, new hopes, greater co-operation among Christian women.

The Woman's Board of the Pacific was fitly represented by Mrs. G. C. Adams, of San Francisco, who could speak of the stimulus of the outgoing and incoming missionaries, and of the closeness of the tie that bound all three Boards together, as missionaries from all paused in California. Just before the singing of the "Council Hymn," composed by Mrs. D. B. Gray, of Portland, a roll call showed representatives from a large number of States, and many of them were officers, full of zeal and enthusiasm.

A warm welcome was accorded Mrs. H. E. Jewett, President of the W. B. P., as she gave an able paper, "Enthusiasm the Condition of Success," and it must be "born of intelligence, of courage, of confidence, of faith." "The conflict is on; the contest is hot; the outposts are in our hands. It remains with the churches to say whether the watchword shall be advance or retreat." Her Pacific Coast constituency were willing to promise advance should always be the watchword. Mrs. W. E. Thorne, the wife of a home missionary in Oregon, gave convincing reasons why there should be foreign mission societies in home mission churches, and pleaded for equal division of the home and foreign funds. As though this experience was not convincing enough, Rev. Dora Barker, another capable home missionary, urged greater interest in foreign work to increase the spirit of Christ in the churches, and with all this evidence the audience were prepared to agree with the Rev. Elvira Cobleigh, of Washington, when she declared a "home mission church can afford to give to missions, and would be retarded in its growth without it."

Another Washington woman, Mrs. W. C. Merritt, of Tacoma, drove the ideas of the preceding speakers home by planning for "systematic benevolence," and introduced the following resolution:—

"WHEREAS, The problem of apportionate giving presents itself for constant solution,

*Resolved*, That the application of this principle should follow as closely as possible the spirit of the great commission; accordingly, as a tentative guide we suggest that the following schedule may be of assistance to our ordinary giving: American Board of Foreign Missions, 50 per cent; Congregational Home Mission Society, 20 per cent; American Missionary Association, 10 per cent; Congregational Sunday School and Publication Society, 8 per cent; Congregational Education Society, 4 per cent.

“WHEREAS, One of the plainest and most unequivocal teachings of Scripture includes the doctrine of systematic giving; therefore,

“Resolved, That we urge upon all the women of our churches the adoption of this principle as a duty, which they accept for themselves, and teach by precept and example to the children.

“WHEREAS, The proportionate giving is taught with equal clearness; therefore,

“Resolved, That we urge upon the ministers and leaders the education of the Christian conscience in this direction, as a duty which rests upon all with equal authority, while its obligations rapidly multiply with the increase of individual ability.”

Having been roused to give, Mrs. H. H. Cole, of California, touched the audience by her reply to the question, “Is the Missionary Spirit Essential to Christian Growth?” and she proved that out of love for Christ would come all forms of Christian activity.

The morning session had only whetted the keen interest felt by all, and on this earnestness the devotions led by Mrs. L. G. Kellogg, of Boston, were especially appropriate, as the central thought was “The Place and Power of Prayer in Our Work,” and Mrs. Marsh, of Olivet College, gave experience that sent the truth home.

One of the most helpful talks of the whole day was Miss E. R. Camp’s upon “The Helpfulness of State Unions,” and her practical experience interested all the thoughtful women. Two papers upon Systematic Study were presented by proxy, and then a paper bristling with facts, statistics, and ripe experience, was read by Mrs. E. H. Byington, of Massachusetts.

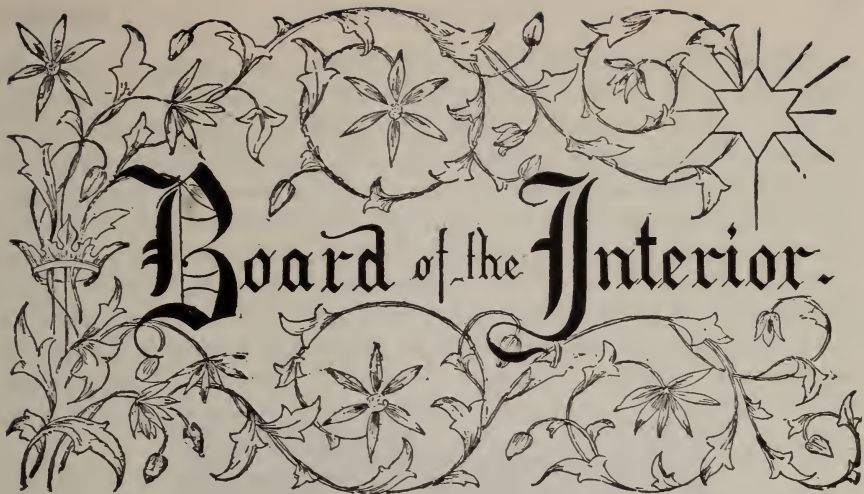
No missionary gathering is complete without the workers from the field, and so the audience listened breathlessly to the moving tale of Mrs. M. A. Peck, of Shantung, China, and rejoiced at the large numbers who were confessing Christ.

From far China it seemed but a step as Miss M. C. Collins told of her labors among the Sioux Indians, at Standing Rock, North Dakota, and the audience learned that there are good Indians besides dead ones, and that the missionary spirit is so strong that each averages \$1.50 for missions. Again was the congregation transported to China as Col. C. A. Hopkins, of Boston, told of his experience as one of the American Board delegation, and reported that Christianity is so winning its way in China that the Emperor is sending for Christian literature, and the officials are protecting the missionaries. Mrs. Wm. H. Scudder closed the session by a paper entitled, “Not Home Missions, but Missions in the Home.”

One of the beautiful features of this delightful day were the vocal solos by Mrs. Hallock, of California, Miss Jones, of Portland, and Mrs. Brooks, of Eugene, Oregon. To Mrs. Eggert, the efficient chairman, belongs the credit of planning the entire programme, of securing the speakers, and of instituting in the National Council a day distinctively devoted to missions.

MARY HEDLEY SCUDDER.

[Mrs. Scudder briefly mentions her own paper. All who heard it were charmed with its originality, and clear, forceful style. It was requested for publication, and we shall hope to give it in full to our readers.—ED.]



GLIMPSES AT ANNUAL MEETING FROM A HOSTESS'  
VIEW POINT.

BY MISS LUELLA MINER.

[The annual meeting of the North China Mission was held this year in the college buildings at Tung-cho. Mrs. Sheffield and Miss Miner were hostesses, the former having charge of the table, the latter of the house.]

TUNG-CHO, CHINA, May 13, 1898.

MRS. SHEFFIELD and I have had a busy week, but the wheels are running now, we having taken our first meal in the college building to-night. After another half day's work I think everything will be in order; then I don't imagine it will be very hard to keep the machine going for a week. Our family will number at least thirty-eight when all arrive. It is no small affair to turn a school building into a hotel, scrubbing it from top to toe, white-washing part of it, and furnishing it throughout. Our guests, most of them, provide their own bedding and toilet articles. To-day I have put our "parlor" in order, which is also used as an assembly room for all our meetings. It is our college library and reading room; but all the books and bookcases are moved out, all the easy-chairs and couches in Tung-cho are moved in, tables, desks, and chairs are numerous, the floor is covered with carpets and rugs,—seven large ones and small ones innumerable,—the eight large windows are covered with drapery curtains, two corners are filled with plants, and there are a few pictures on the walls. It is a large, pleasant room, taking the whole north end of our college building, with windows on three sides. The two recitation rooms near it are fitted up, one for a committee room, one for a ladies' parlor, where we hold our woman's prayer

meetings at noon. We use one end of the big schoolroom for our dining room, and the laboratories are kitchens. Our dormitories do not make very elegant sleeping rooms, still they are 'way ahead of a Chinese inn. To-day I printed off "Suggestions to Guests" on the cyclostyle, telling them time for meals, time of sending mails, and various directions about things in general. I feel like a schoolma'am no longer. I think the week of preparation for annual meeting has rested me, on the whole, for my head is not tired as it was a week ago. . . . One of my duties is to arrange the places for guests at the tables. I make some changes every meal, so that all will have the privilege of sitting next to Dr. Judson Smith, and if possible a chance to visit with each member of the mission present. I don't find these permutations as simple as I had imagined, and I spend considerable time in planning it out on paper.

About half of our guests came in a heap Saturday, including Dr. Smith, and it made that a very busy day. In the afternoon we had a social for the missionaries and Chinese helpers,—a very pleasant occasion,—meeting in our assembly room, where tea and cakes were served. In the evening we had our first English service,—a prayer meeting. . . .

*May 16th.*—We were disappointed yesterday morning to see that we were to have a yellow dust-storm day, for all of our services were to be held in the city [a mile east of North China College, the "hotel" described above]. However, the whole crowd, except Mrs. Sheffield, went in to attend the morning service and take dinner with the Goodriches and Ingrams, and most stayed to attend the afternoon service at three o'clock. Mr. Kingman preached the annual sermon in the morning, which was followed by the communion service. The second annual sermon in the afternoon was preached by one of the Shantung helpers. In the evening Dr. Judson Smith gave us such a fine sermon, his text the last verse of the first chapter of Ephesians. I shut my eyes and imagined myself back in the Second Church in Oberlin, where I heard him preach so many times when the church was pastorless. You can imagine how much we enjoy Dr. Smith's presence with us. He is so sympathetic, and appreciative, and all alive with interest in the work.

Yesterday finished up our Chinese meetings. To-day, from nine-thirty to twelve, and again from two to four, has been spent in reading the reports from the seven stations, and at least half of to-morrow will be occupied with reports of various kinds. This is really the most interesting part of mission meeting. I wish I had time to copy bits from each. There are so many things that never get into print. We had a half-hour prayer meeting at the beginning, as we do every morning. From twelve to twelve-forty-five we had our ladies' prayer meeting, led to-day by Mrs. Arthur

Smith. . . . I am writing in our big assembly room, and there are only a few minutes before meeting begins,—our eight o'clock prayer meeting; so I must stop and get the chairs arranged.

*May 25th.*—I'm so sorry I couldn't have kept up a journal letter during mission meeting, but I was so busy every minute doing a little sewing to get ready for the Pao-ting-fu trip [to attend the pastor's ordination] in addition to all my other duties. After our large family was well started eating and sleeping the wheels went around very smoothly, and Mrs. Sheffield and I were able to attend nearly all the meetings. Our business sessions began Monday morning, and lasted until Saturday noon, when there was a grand "scatteration."



MISS LUELLE MINER.

We had a most delightful mission meeting,—very harmonious business sessions, and most helpful, uplifting prayer meetings. Dr. Judson Smith's presence was a joy and an inspiration from beginning to end, and he will have a very warm place in the hearts of all the missionaries from this time. . . . One question before the meeting was that of Miss Porter's location. We had hoped that she would come to Peking this fall, and begin the Bible Woman's Training School, in which we are so much interested, and for which the W. B. M. I. has already appropriated money. But they have never had a single lady at Lin Ching, and the work for women is developing there, so that Miss Porter feels the call there most imperative. I don't

know what we are going to do if some more single ladies are not sent out soon. We called again this year one for Tientsin, one for Lin Ching, one for Kalgan, one for the Bridgman School, a kindergartner for Peking, and one either to go into the Bible Woman's Training School or to take the place of the one who is called to that work. These are not all we need, but they are those whose presence soon is essential, unless work already in hand is to be abandoned. . . . The reports of the work were unusually interesting; partly, I think, because the work of the year has been unusually prosperous, partly, perhaps, because people took especial pains in writing them out because Dr. Smith was present. The Pang-Chuang work was by far the most encouraging.

All feel that with such good foundations laid, and with the awakening in China, we may look for large things, and the watchword was given, "A thousand converts in the North China Mission during the coming year." Our church membership now in the seven stations is over two thousand.

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### EXTRACTS FROM LETTERS.

FROM MISS NELLIE M. RUSSELL.

[It will be remembered that Miss Russell's work is chiefly touring, in which she wears the Chinese dress. She has returned to the United States, on account of a sister's illness, since writing this letter to a friend.]

PEKING, CHINA, March 4, 1898.

#### LIBERAL PRAYERS.

FORGIVE me for not acknowledging before the beautiful Mizpah calendar you so kindly sent me. It is such an inspiration and help to broaden one's sympathies and prayers. It is so easy to feel that the wee corner where we are engaged is the only spot on earth, and our work the only work. I think we missionaries have to look out for that rock,—workers few, money scarce, and the work greater than we can do; in this way it is very easy for some of us to get where that man was who prayed, "O Lord, bless me and my wife, my son John and his wife,—us four and no more."

That reminds me how interested the women were at a prayer meeting some months ago. Mr. Ewing's talk was on prayer, and he repeated those lines in Chinese to the people, and urged that their prayers be broader. I saw the women on the *k'ang* near me laughing, and greatly amused over something. Afterwards I asked what they were laughing at. The reply was: "Why, at what Mr. Ewing said. Who ever heard of a man praying for his wife and daughter-in-law?" To their minds the prayer Mr. Ewing had warned them against was a very broad and wonderful prayer.



## A REMARKABLE WOMAN.

I am out at one of our country stations for my third station class for women. Have a nice class of fifteen. Among them is a single lady who has reached the age of fifty-three. She is of a rich teacher's family, and did not wish to marry, so has always lived at home. Until she came here to the class she had not been out of their court before but once in eight years. She has read all the Chinese classics, and is looked upon by her neighbors and relatives as a remarkable woman. It has been such a delight to have her in the class. She seems so interested, and grasps and retains so much more of the truth than most of the women. She will not stay through the class, as she has never done any work, and the women who come to the class have to do the work (I could not let her bring a servant).

## PROVISIONAL GOOD-BYS.

I have been in the country most of the time since October, and have been to twelve new villages where I had never been before. I am somewhat expecting to go to America this spring. I have asked Miss Porter to come to Peking in the autumn and relieve me. My sister in Kansas City has been very ill since last July. She longs for me to be with her, and then I need the change, so if we get a favorable answer from Miss Porter, I shall probably sail in May. It is hard to put down, even for a time, the work which has come to be such a part of my life. Yesterday one of the women took hold of me and said: "If you do go home we shall miss you so! Do tell us that you will miss us." I told them I should miss them as much as they me, which very much pleased the dear old bodies. We all had a good laugh at one woman, who said, "We should love you even if you wore your foreign clothes and came to see us." Chinese for the Chinese! They do love their own things, and think there is nothing like them.

We are delighted at the prospect of a visit from Dr. Smith. It seems too good to be true. I wish it were possible for all our church members in the country to see the delegates from the American Board, our country church members have so little to encourage and build them up compared with the church members in Peking.

## A PROPHET'S CHAMBER.

One dear church member who lives a long way from any chapel or helper has been saving for years to get money enough to build a house for a chapel or guest room for the helpers and foreigners, so they could have a place to stay without going to an inn. God has blessed him wonderfully. His crops have exceeded his neighbors' by two thirds. This year he found he had enough to buy the land to put up the house on. The land was arranged for, though the money was not paid over (but in Chinese law it was as good as

paid for), when a bad man, with a great deal of influence in the town, went to the owner and said he must not, on any account, sell that land to the "Jesus people." He gave the owner half the value of the land, and took it for his own. Then he sent word to the church member that if he would pay one hundred *tiao* (\$25 gold) for some bread, the same for a dish of vegetables, and the same for a bowl of soup, he would let him have the land. The church member has asked us to help him, that he may be allowed to build the house "for the use of God's messengers." I have written to Mr. Ewing, but do not know what he will think best to do. Our church member is quite broken-hearted, as it has been his hope ever since his conversion. Once before he had the timber all bought for the house, and it was set on fire,—a complete loss to him:

#### A JUVENILE TEACHER.

How I wish you could see the dear little lad of six years who is standing by my side asking questions by tens. He knows two or three hundred Chinese characters, and is a great help in my station class, as he knows all the characters in the first books the old women read, and loves to sit on the *k'ang* and help teach them. I just asked him what he wanted to do when he grew up. He said, "Be a merchant." "Don't you want to be a preacher?" "No," was his reply; "they never have any money."

This morning this little Celestial came to my door before I was up, and asked if I was cold in the night. I said, "No; were you?" to which he replied, "No; I was not cold, and I am very glad you were not." Sometimes he gets rather impatient when the women ask him over and over the same character, and he will say: "What is the good of your asking if you don't remember? I will tell you only once more." I wish he were near to a school; and yet at his age it is best that he do not study much.

#### ENCOURAGEMENT.

The work in all our country field is most encouraging, the people are so much more friendly than in years past. At one new station opened last May some fifteen or more have enrolled their names as seekers of the truth. That is a remarkable growth, when there was not a Christian or any one interested in Christianity a year ago. We need money so much to open a chapel there; we have two small rooms, the one where the helper lives, and one on the street used as a street chapel. When I go I have to live at an inn, which is expensive, and too public to be considered nice for women. The women will not come there to see me. When we get money to rent a larger place I shall hope to open a work among the women there. There are four or five nice women who are most attentive when they have a chance to hear, and three have asked to be taken on probation.

FROM MISS MARY ETTA MOULTON.

AHMEDNAGAR, INDIA, April 9, 1898.

This last year I have lived with Mrs. Bissell, of Ahmednagar, and her two daughters. With Miss Emily Bissell I am associated in work in the Girls' Boarding School. Dr. Julia Bissell has medical work in Ahmednagar. The house is in the city in a small, cramped compound. Back of it some *dhobies* (workmen) live. To the east is a Mohammedan place of worship. Across a little alley to the west are a number of native houses, and across the street to the south the compound containing the school buildings, the church, and a bungalow, in which live Rev. A. G. Bissell and family. Mrs. Bissell's house is one of the oldest of our mission houses in Ahmednagar. It is built of brick, is two stories high, and the woodwork is teak. It is in a small compound, in which are the kitchen, servants' quarters, go-down (storehouse), and one or two rooms used by native Christians. The compound has a sun-dried brick wall all around it.

The school buildings and dormitories are on the left of the compound, across the street. First is a little building used for the infant class, then a long building. All of the verandas are used for classes, too, and this last year we have even had to send three to the church building. Then farther on are the dormitories. I believe it is six we have there, and on the farther side of the compound, nearer the well, are two others. We are hard pressed for room all around, and are in hopes to build some more convenient dormitories soon. These are of sun-dried brick and have tiled roofs.

Our school is the largest girls' school in the mission. We have over a hundred boarders and one hundred and twenty-five day scholars. The course of study in India is different for boys and girls, in that the girls' standard is one lower than that for the boys. (Grades we call them at home, I believe.) In our school we have the work according to the boys' standard. The highest is the Anglo-Vernacular, fifth standard. The English begins in the seventh Vernacular, I believe.

My work has been the charge of the three highest classes and of the sewing of the whole school. The girls are just like home girls. They will do their best work for love. They change every year, usually for the better. These girls go out to teach in our own or other schools, and to become wives of our pastors and teachers, and wherever they go they do good work.

I have no regular work in the villages, but go whenever I can. I have wished to go with some of our missionaries that tour among the people, but on account of the famine and plague it has, so far, been impossible. On account of the plague we had to dismiss school in January this year, but are

in hopes to be allowed to call it again in June.. It was a great disappointment to close, but there was nothing else to do. We hope the severe measures used by the plague authorities, and the intense heat we are now having, will prevent a return of the disease next year.

FROM MISS LOUISE B. FAY.

CILUME, BAILUNDU, AFRICA, March 25, 1898.

This afternoon we had no school, partly on account of rain, and partly because, just at school time, we found that the white ants had made their way into our bookcase and were feeding sumptuously upon our books. There was nothing to be done but remove the books, push aside the cases (Mrs. Webster and I have ours together), put tar paper under the mats which are near the bookcases, tack it to the walls behind them, clear away all traces of the ants, and replace the books. My dictionary was pretty badly used, but that was the only volume harmed. It was fortunate that we discovered them before they had had time to do more damage. They had probably come in the night before, as they build up very quickly, and the mud they had thrown up was still wet.

A funny little thing occurred yesterday afternoon. Some of the girls followed us home from school, and sat on the floor talking to us while we were preparing the bags for the next day's sewing class. Soon they called our attention to one of the girls' feet, and said the rats had been nibbling them. We looked, and, sure enough, the calloused part of the heel was all nibbled, and even showed the marks of the rat's teeth! The girl said it was all done while she was asleep. She did not even feel it. I suppose if it goes too deep it wakes them up. Their houses are full of rats, and I suppose they get used to it.

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## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10, 1898, TO JULY 10, 1898.

COLORADO . . . . .	165 95	MISCELLANEOUS . . . . .	47 63
ILLINOIS . . . . .	1,371 50	Receipts for the month . . . . .	3,395 44
INDIANA . . . . .	10 50	Previously acknowledged . . . . .	30,984 06
IOWA . . . . .	614 19		
KANSAS . . . . .	47 12	Total since Oct. 18, 1897 . . . . .	34,379 50
MICHIGAN . . . . .	332 21	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA . . . . .	84 50	Received this month . . . . .	56 63
MISSOURI . . . . .	113 82	Already forwarded . . . . .	229 46
MONTANA . . . . .	2 00		
NEBRASKA . . . . .	103 50	Total for special objects since Oct.	
OHIO . . . . .	456 93	18, 1897 . . . . .	\$286 09
SOUTH DAKOTA . . . . .	33 15		
CHINA . . . . .	1 00		
TURKEY . . . . .	11 44		

MRS. ALFRED B. WILLCOX, Ass't Treas.

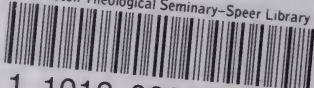


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